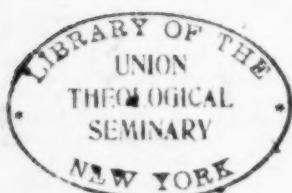


The
**CHRISTIAN
CENTURY**
A Journal of Religion

Why Is the Episcopal
Church?



By Quincy Ewing

Editorials

Puritan and Democrat
Universalists Face a Test
Magruder and Hagood

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EDITORIAL

IT IS TOO EARLY to estimate the full importance of the announced formation of a Church of Christ in China. That the new organization has good standing is shown by the character of its moderator, Dr. Cheng Ching-yi, and by the public approval of the secretaries of the China Christian council. Dr. Cheng

Church Union possesses the confidence of Chinese and missionaries of all factions in a degree

In China surpassing that of any other Christian leader in his country. He would not permit himself to become a moderator of a church which was not a genuine expression of spiritual development. Newspaper reports as to the size of the new church—that it represents sixteen former denominations, a thousand congregations, and the Christian constituency of fields in which twelve hundred missionaries have been working—must be taken with reserve. Statistics of that kind coming from China just now mean next to nothing. It is of more importance to know whom the new church represents. Are the Chinese who have

been active in the Y. M. C. A. and Y. W. C. A. in it? Does it attract those who have held membership in churches of the Anglican order? Are any of the independent Chinese churches, which have built up a few significant congregations in large cities, represented? Or is it really only a successful conclusion to the negotiations which Congregationalists and Presbyterians have been conducting for years? The successful conclusion of those negotiations would, of course, constitute an advance for Chinese protestantism. But it is to be hoped that the present movement may prove to be much more inclusive, bringing to birth that united organization of evangelical Christians which has been for years the dream and goal of the best leadership of the indigenous church in China.

The Long Road Towards a Stabilized Mexico

THE MORNING'S NEWSPAPERS report the end of the Mexican revolt. Their dispatches come from Mexico city, and may prove to have been over-optimistic. But it does look as if the government has the situation under control. General Gomez, the main leader of the uprising, is reported in flight at the head of a small band. President Calles is said to have ordered a general amnesty to all who have partaken in the abortive revolt, and who now surrender. The latter is by far the most significant fact—if true—emerging from a muddled situation, for it shows that the government considers itself secure. The rest of the world has viewed with dismay the bloodiness in which the attempted revolution has been suppressed. It has not found it possible to take seriously the attempt to depict Gomez, Serrano, de la Huerta, and their comrades as champions of freedom and progress. But neither has it been able to relish the manner in which the government has used firing squads. The defense of the Calles government is, of course, that conditions in Mexico are such as to make the policy of swift repression the only possible one if the country is to be preserved from protracted civil warfare. A savage use of the iron hand in the first days of an attempted revolt is therefore seen as a means whereby the masses can be convinced of the power and determination of the government, and this, in the long run, may lessen rather than increase the number of deaths. There remains, however, a ferocity in the quick succession of executions from which one inevitably recoils. It all goes to prove, to be sure, that Mexico

is still a long way from final stabilization. The Calles government has made a start towards a solution of the land and education problems which lie at the bottom of the Mexican difficulty with popular government. But this is only a beginning. Mexico must for years to come be regarded as a nation groping towards a new day. It must be the hope of her friends that, as she thus gropes, her way may be decreasingly marked with blood.

New York Investigates Woman Office Holder

AND NOW the name of Mrs. Florence E. S. Knapp must be added to the list of women who have had unfortunate experiences while holding office in this country. Mrs. Knapp has been charged with maladministration of funds appropriated for taking a census of the state of New York, and an official investigation of the charges is now in progress. Although the charges emanate from seemingly nonpartisan sources, it is hard to believe that any deliberate misuse of state funds can ever be proved. It is, in fact, a part of the charges that records which might have been used to prove such wrongdoing have been destroyed. But the character of Mrs. Knapp is her own best defense. As dean of the college of home economics of Syracuse university she has established herself as a woman who is above the particular form of political wrongdoing which these charges intimate. We do not believe that she pilfered funds while serving as New York's secretary of state, and we do not believe that she allowed others to pilfer. But the method by which she conducted her office, as shown by her own statement, seems to us to depict a concept of public service almost as dangerous to the state as that of the deliberate grafter. Called on to defend her administration, Mrs. Knapp said:

Under the state census plan I made 7,600 appointments. Out of this number of appointments I was allowed (*sic!*) six personal appointments. These are the appointments to which Mr. Laidlaw refers in his report. All other appointments were recommended by George K. Morris, chairman of the republican state committee.

In other words, Mrs. Knapp proved as ready as any old-line party hack to hold office under conditions which made her administration nothing but a front for the dispensing of party patronage. She accepted silently the dictation of a machine which "allowed" her to name only six out of 7,600 public servants for whose performance she was responsible. It is that sort of thing, more often than open graft, that vitiates the moral integrity of American public life. And it is a sad thing to see a woman of Mrs. Knapp's standing accepting it as the price of preferment.

Are the Methodists Going to Limit Terms of Bishops?

CONFERENCE after conference is voting in favor of changing the Methodist episcopacy to an eight-year affair, with possibility of reelection, but from which a man returns to the regular pastorate. The latest to endorse this change in the Methodist order is the Rock River conference, which includes the city of Chicago and the northern part of Illinois within its boundaries. Previously the northern Minnesota conference, including such cities as Minne-

apolis, St. Paul and Duluth, had done the same thing. Before that one of the Methodist conferences in Ohio had gone on record in this fashion. These conferences lie in the heart of the Methodist empire. Their vote indicates a swelling tide in favor of radical change in the Methodist episcopacy. It is unlikely that the change thus advocated will be adopted by the general conference of 1928, for the conservative conferences along the Atlantic seaboard and in the south will probably preserve the present status of the Methodist bishopric for another four years. But there is reason to believe that, in the name of efficiency and democracy, the Methodists will soon make their leadership a limited term affair. The tendency in the Methodist church for the past quarter-century has been to enlarge the number of bishops in order that a closer type of episcopal supervision may be possible. It is noticeable that as the bishops are thus brought nearer to their parish clergymen the glamour of their office has dwindled. Now the strongest portion of the denomination demands that they work under the same conditions that obtain in all other offices in the Methodist ministry. Certain bishops, arguing against the change, have warned conferences that a limited term will fill the episcopacy with men of unsatisfactory caliber. It is a dangerous argument. If life tenure had filled the office with men of satisfactory caliber it is safe to say that the present demand for change would never have come.

Does Slavery Still Exist Under the British Flag?

SUCH PORTIONS of the British public as have indulged in boastings regarding the exclusion of slavery from that empire are likely to be shocked by a recent decision of the high court of Sierra Leone. Memories of Dred Scott are awakened when one reads that this tribunal has ruled that slave owners in that British colony may not only recapture runaway slaves, but that they may use "reasonable force," whatever that may be, in so doing. This verdict states that "we have the clearest possible recognition of a slave who is owned as much as a chattel can be owned, and it must logically result that there is a right to follow and regain, by the use of any lawful means, the rights of ownership in and of the property of which he (the owner) has been deprived by the absconding of his slave." The right to own slaves in Sierra Leone is still established by law. It had been generally understood by the liberal forces in Great Britain and elsewhere, however, that this right existed now in name only, and that provision had been made for all those who wished to do so to gain their freedom. Evidently that "understanding" needs clearing up. There come occasions on which it can be seen that the British method of gradually easing out evils rather than reforming them outright has its disadvantages.

When Missionary Hymns Become A Matter of State

VARIOUS PERSONS have suggested in recent years that the sections of hymnals devoted to missions need revision. Comparatively few of the hymns dealing with the salvation of other races can be sung without mental reservations by enlightened Christians of this generation. Among them all, that famous old battle-cry, "From Greenland's

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icy mountains," has come in for the most drastic criticism. At the interdenominational missionary conference held in Washington a few years ago, the use of this hymn brought immediate protest from an Indian Christian who was on the program. But it has remained for a new English hymnal to give away the case in its defense completely. This hymnal, *Songs of Praise*, has been heartily commended by competent judges. It seems, however, that when it came to inserting Bishop Heber's hymn, the editors felt that some revision was necessary. But the revision, rather than consisting in an exclusion of the verse which produces misunderstanding, followed what was probably conceived to be a safe political line. It left the spicy breezes blowing, and man as vile as ever. But, where Bishop Heber named Ceylon as the habitat of man in this reprehensible condition, this new English hymnal, alive to the necessity of preserving the peace within the British empire, has deleted Ceylon, and put Java in its place! Just what the comments of the Dutch, who rule Java, will be it is impossible to forecast. But what is to be said for the singing of a hymn which is considered an insult to your own empire, and is therefore pushed off on a neighbor?

A Little Restitution for A Little Remorse

OUT OF THE FUNNY COLUMN of a religious paper comes an anecdote with far-reaching implications. A pocketbook containing a considerable sum of money had been stolen. A few days later the victim received a letter from the thief enclosing a small part of the stolen money. The letter said: "Sir: I stole your money. Remors is nawing at my conshuns, so I send sum of it back. If it naws again I will send sum more." To supply homiletical development and application for this episode may seem to be to elaborate the obvious, but it may be worth saying that this partial penitent, intent on purchasing his own approval at the lowest cash price, represents a large class of people who do nothing so illegal as stealing money. A great injustice done, a little gnawing of the conscience, a little restitution, a little temporary peace, and the hope that it may become permanent without the necessity of any further restitution. A thousand dollar profit by trick or oppression, and a hundred dollar gift to charity. If conscience gnaws again he may give back some more, but not much. A big killing at the expense of the employes, or the stockholders, or the public, but if the Lord gets his tenth he ought to be satisfied and conscience ought to be satisfied. Usually, unfortunately, it is. Perhaps a man does not realize that, in the moral field as surely as in the commercial, only at the price of bankruptcy can one settle with one's creditors at ten cents on the dollar.

Teapot Dome Comes Back Where It Belongs

LAST MARCH Mr. Doheny was divested of the Elk Hills oil reserve. This month the supreme court takes Teapot Dome away from Mr. Sinclair. The mills continue to grind the grist of the Harding regime. There are two facts to be noted in connection with the supreme court decision returning the Teapot Dome field to the government.

In the first place, it was a unanimous decision. In the second place, the actual phrasing of the court's judgment—the blistering sentences which marked former secretary Fall with a shame which he must carry to his grave—was written by another appointee of President Harding's, supposedly the most conservative justice on the supreme bench, Mr. Justice Butler. By cancelling the leases which Mr. Fall maneuvered for Mr. Sinclair and Mr. Doheny, the supreme court has now turned back to the people of the United States property worth at least \$430,000,000 of which they had been defrauded. The supreme court decision calls Mr. Fall in so many words, "a faithless public officer." "There is nothing in the record that tends to mitigate the sinister significance attaching to that enrichment," is its judicial way of referring to the manner by which cash and securities found their way from Doheny and Sinclair sources into the possession of the former cabinet officer. Throughout the decision, the language used is as biting as was that in the case of the return of the Elk Hills reserve. When the government has tried to convict the oil men and Mr. Fall before an ordinary jury of that extremely elusive crime, conspiracy, it has encountered difficulty. But when it has tried to convince the highest court in the land that Mr. Doheny, Mr. Sinclair and Mr. Fall, with the assistance, passive or otherwise, of others, were out to mulct the people of the United States of what honestly belonged to them, it has had no trouble at all.

Not Ill Will to Germany, but Good Will to Belgium

IF THERE IS ANY ONE PLACE more than another where the fictions and the fury of war cannot be appropriately perpetuated, it is in an inscription on a library. The Carnegie foundation is rightly protesting against the carving of a legend on the new library of the University of Louvain to the effect that the building was "Destroyed by Teutonic fury, restored by American love," and is preventing it if it can. The report is that work on the façade of the building has been suspended owing to a protest by Dr. Nicholas Murray Butler, on behalf of the Carnegie foundation which contributed a large part of the money, against the inscription which is said to have been authorized by the late Cardinal Mercier, who headed the committee that raised the fund. The architect says that the suspension is only temporary and that work will be resumed immediately with the inscription as planned. There can be little doubt, we suppose, that the committee in charge of the erection of the building has a legal right to carve upon its façade anything it pleases and that neither the foundation nor the American individuals whose contributions made possible the building of the new library for the old university, have any control over the matter. But it would be a singularly ungracious act for the Belgians to insist upon an inscription so offensive both to the donors and to a great body of international sentiment. There may be question as to the truth of the statement about "Teutonic fury," but that is not the question at issue. It is a question of good taste and of good faith in making the donation for this building as effective as possible for the purpose for which it was intended. The American donors did not give their money for the perpetuation of the hatreds generated

by war, but to rebuild good will in the area which had suffered most severely in the hostilities. They wished to express good will toward Belgium, not ill will toward Germany.

Universalists Face a Test

THE LIBERAL CHURCHES, so-called, now have before them the best opportunity that they have had for a century to prove the appropriateness of that designation. The Universalist general convention meets at Hartford, Connecticut, October 19-23. To that convention will be submitted the joint statement prepared by the Congregational and Universalist commissions on comity and unity, and the recommendations of the Universalist commission with reference to action by the convention. The joint statement has already been approved without modification by the Congregational national council which met at Omaha—approved with a fervor and enthusiasm which indicated not a passive acceptance of something conceived to be harmless because meaningless, but a lively hope that this instrument would open the way to a more intimate fellowship with those whom it regards as Christian brothers.

The voice of Omaha has been heard speaking with no uncertain sound. It is now the turn of Hartford to speak, and it is the lively hope and confident expectation of all who desire the unity of the church that it will speak with equal clarity and force. It is a crucial moment in the history of the Christian union movement. There are a thousand points at which that movement may be diverted into side channels by timidity, by the pull of denominational pride, by the appeal of minor loyalties, by the inertia of conventional thinking. Every fork in the road which presents a choice between the larger and the lesser loyalties is a point of vital interest for the whole church. The church expects every delegate at Hartford to do his duty.

The only obstacle which threatens in even the slightest measure to prevent an affirmative action by the Universalist convention is the suggestion that the adoption of this program of closer cooperation with the Congregationalists may be interpreted as turning a cold shoulder upon the Unitarians, with whom also negotiations are in progress. But it seems that such an interpretation can scarcely be given except by those, if such there be, who are interested in having the Universalists turn a cold shoulder upon everybody except the Unitarians. This suggestion, originating with some who criticized the Universalist commission for turning aside from pending negotiations with the Unitarians to listen to overtures from the Congregationalists, was analyzed and answered very thoroughly some months ago by Dr. Frederic W. Perkins, chairman of the commission. There is nothing in it. There are certain historic affinities between the Unitarian and Universalist bodies, but nothing which justifies either of them in interpreting the other's friendly overtures to a third body as a defection from an ancient alliance. The Unitarians have no ground for complaint unless their purpose is to perpetuate a segregated liberalism.

It is happily impossible to believe that this is the case. Documentary evidence in support of that conviction is furnished by the fact that the principle which forms the very corner-stone of the Congregational-Universalist rap-

prochement was never more clearly stated than in the Unitarian overture of 1925: "In every Christian communion there are now men and women of progressive spirit who increasingly affirm that Christianity is a way of life rather than conformity to a creed." This last clause, it should be repeated, states the central principle upon which that closer fellowship that is now sought is predicated. It is affirmed again in the joint statement of the Congregational and Universalist commissions: "We believe that the basis of vital Christian unity is a common acceptance of Christianity as a way of life." And the principle gained further reinforcement when the Congregationalists at Omaha struck out of their overture the reference to their Kansas City declaration of 1913 on the ground that it appeared to be "asking others to salute our flag, which is no more entitled to salute than theirs."

Correlative with this insistence upon loyalty to a Christian way of life as the basis of unity, and logically implicit in it, is this second principle: "Within the circle of fellowship created by loyalty to the common Master, there may exist differences of theological opinion." The joint statement therefore includes no creed; not even the rudiments of a creed; no formulation of the minimum of Christian faith defined in theological terms. It is not concerned with minimums of faith but with maximums of fellowship. In any larger fellowship of liberal Christians there must be room for a diversity of theological opinions—even for those opinions that are commonly called orthodox. In the words of the Universalist commission, it means the inclusion of "those who, while agreed as to the essential purpose of Christ, are not agreed as to whether a unitarian or a trinitarian conception of his nature would best describe him, and those who, while agreed in their faith in the eternal love of God, are not agreed on the formula that would most truly express their confidence in the ultimate triumph of his kingdom." Or in the words of Dr. Harold E. B. Speight, in presenting the Unitarian overtures to a Universalist convention: "Those who take the position I am representing are sometimes challenged to define who and what a liberal is. If we would only lay down the doctrines to which the liberal should be assumed to give his assent! Brethren, be not deceived. Define liberalism in terms of doctrine and you are soon floundering in the morass of theological contention from which we were once rescued and from which it is our privilege to rescue others."

It will be remembered that the present proposal does not include any plan for organic union of the two communions directly concerned. It would be too much to say that it does not contemplate it. A forward step contemplates everything that may lie ahead. But it does not assume to commit either group to anything beyond what is specifically stated in the document—the promotion of a more intimate fellowship and a closer cooperation in practical service on the basis of the principles stated. The future cannot be clearly foreseen. But as to that "organized fellowship which will arise to give form and coherence to the spiritual unity," the joint statement says, "We are convinced that it will be something larger and more inclusive than anything that now exists." Organic union, if and when it comes, will be a later step. The next step, the step that should and can be taken now, is this clear recognition of the spirit of fellowship that al-

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ready exists and the utilization of this in forming more intimate acquaintance and in performing more effective co-operative service.

There is no reason in the world why this step should not be taken. Perhaps there are other denominations which should also join in such a movement. Undoubtedly there are. But there are no denominations which can better lead the way than these two, the Congregationalists and the Universalists; one an evangelical body which is also liberal in its best traditions, the other a liberal body which is evangelical in the sanest sense of that word. We are looking to Hartford for an action which will not only carry this particular enterprise through to the immediate end that is contemplated but will give to the Christian unity movement an impetus which will more than offset any failures and disappointments which may have resulted from more ambitious and less practical endeavors. If liberal evangelicalism is liberal enough and evangelical enough, it will lead the way to union.

Puritan and Democrat

SPEAKING before the Rock River conference of the Methodist Episcopal church Dr. Clarence True Wilson, secretary of the Methodist board of temperance, prohibition and public morals, counseled his hearers to vote for any candidate who is pledged to the dry cause whatever his other convictions or whatever his reputation may be. "If rumors of dishonesty have been broadcast about the dry candidate," said Doctor Wilson, "do not let that deter you from giving him your support. The government has juridical processes by which it can sieve out those who are really dishonest." Since Doctor Wilson was speaking in Illinois there was a special point to his remarks, for they were obviously intended to justify the anti-saloon league forces in their recent support of Frank Smith for the United States senate. It must be said to the credit of his clerical audience that, according to reports, this amazing doctrine of the doughty dry leader was greeted with but scant applause, though the rest of his address was generously acclaimed.

Doctor Wilson's doctrine is not a new one in anti-saloon circles but we have never heard it professed so bluntly. It raises some interesting questions. To what extent may one sacrifice other causes and other public interests for the sake of the one cause and the one interest which lies closest to one's heart? Is the church really in the position of having no other interest in public life but the enforcement of prohibition? Is the honesty of the ballot, the character of office holders, their international policies and the quality of their domestic statecraft no concern of the Christian church? Will the church support the jingo and the militarist for office if he promises to support the dry cause? Will it champion the candidate who incarnates political and economic reaction if he signs the dotted line of the anti-saloon league? Will it connive with political corruption if the corrupt candidate has previously been wise enough to give his cause the odor of sanctity by a pledge of allegiance to the prohibition movement?

Prohibition, like all movements for moral and social reform, owes much to a type of zeal which easily sacrifices every cause for the one cause of its devotion. It is not easy to make progress against the stubborn inertia of the mass without concentrating moral effort on one issue. If the abolition movement had depended upon Ralph Waldo Emerson rather than William Lloyd Garrison for its inspiration it would have been retarded for years. If moral and social issues must depend for their solution upon those judicial minds who can find a weakness in every cause, an element of relativity in every value and a diverting interest for every devotion, we might never progress along any line of moral effort. Vigorous moral action on any one line of effort may make the sacrifice of interest in other sectors of the battlefield inevitable and may result in a withdrawal of resources from some of the lines of moral attack. In a complex world we may need specialists in the moral task as well as in other enterprises.

But there are limits beyond which blind devotion to a single cause cannot go. It may be legitimate to withdraw resources from one sector for the moment, but it is hardly defensible to make an ignominious peace with a foe on one front in order to defeat an enemy in another region. If temperance reform were really the only public question to which the Christian gospel has any relevance it would be logical enough to follow the advice of Doctor Wilson. But it is precisely at this point that we have our misgivings. Ought not the church to be as deeply interested in creating an ethical state as in the enforcement of particular moral standards by state action? Is the sin of drunkenness worse than the vice of greed and covetousness? May the church have made its bold front against the one rather than the other because intemperance is obviously and automatically disreputable, while avarice is a sin of respectability? Doctor Wilson's remarks may perhaps be regarded as a clue which betrays the whole weakness of American protestantism with its blindness to social issues and its preoccupation with the problems of the personal life.

Of course there is some concern in the church for the ethical reconstruction of political and economic society, but it is hardly a consuming passion. The Methodist church offers a convenient case in point. There is a Methodist federation of social service under the direction of Dr. Harry F. Ward which symbolizes and expresses the interest of the church in great economic and political issues. This federation is one of the children of Methodism as much as Doctor Wilson's board of temperance, prohibition and public morals. It is an open secret in the church that the two children are not treated with equal tenderness by their mother. The church in fact regards the one as a stepchild while the other has the tenderest caresses lavished upon it. The Methodist church is a good example of American protestantism in this matter because it has rather more than less interest than any other American church body in the social implications of Christianity.

The tendency of churchmen to neglect economic and political issues in furthering this single moral passion may be one reason why those who are interested in economic reform seem to be increasingly indifferent to the great adventure of the prohibition movement. Finding the prohibition

forces in league with the cohorts of economic and political reaction, they turn to wet rather than dry sentiment for additional political support. This is, of course, not the only reason for the frequent alignment of wet and economically liberal sentiment, but it is one reason. Another may be the impulse of resentment which the industrial worker feels when prohibition enforcement deprives the poor man of his alcoholic supplies while it curbs not at all the rich man who is able to pay the fancy prices of the bootlegger.

Whatever the reason, the curious partnership of prohibition and political reaction on the one hand, and of political liberalism and wet sentiment on the other is in danger of becoming an established fact of American politics. Mr. McAdoo might have destroyed such a combination in his day, for he is an ardent dry and yet commanded the respect of political liberals. Should the next contest for the presidency be between Calvin Coolidge and Al Smith the whole history of American political life could be symbolized in these two figures. They would typify not only the blindness of the "good people" to defects in modern economic society but also the blindness of the average "economic underdog" to the great moral problem with which prohibition deals.

Even if the republican candidate is someone slightly less conservative than Mr. Coolidge the general alignment will remain the same if Al Smith is in the field. While hopelessly wet, it must be admitted that Governor Smith is at the present moment one of the most effective symbols of political liberalism in the country. We mention Mr. Smith's candidacy because it brings into bold relief the dilemma in which socially liberal churchmen find themselves. Political loyalties have been so maneuvered in this country that it is becoming more and more difficult to express liberal economic and political sentiments without betraying one's loyalty to the dry cause, and equally difficult to advance the dry cause without encouraging politicians who symbolize political reaction. But the fact is that in America the puritan is increasingly pitted against the democrat and the democrat against the puritan. What is the democrat who really has an appreciation of puritan virtues and values to do? And what is to be the course of the puritan who would like to unite personal rectitude with social vision?

It is not a happy situation. There is a suggestion of some possible solution of the dilemma in the announcement that the liberal republicans in the senate are drawing together in a bloc under the leadership of Senators Borah and Norris. Most if not all of these senators represent western states and western sentiment. The group disclaims any purpose of repeating the LaFollette strategy of revolt of four years ago, and insists that its prime purpose is to secure progressive legislation in the coming congress. But such a unification of progressive republicans is bound to have a bearing on the presidential campaign. If they put one of their number in the field as a candidate—Senator Norris, for instance, or as it may turn out, Senator Borah—the strain upon the dry liberal conscience would be relieved, so far as the primaries and the convention are concerned. And if their candidate fails to secure the nomination, it is not unreasonable to expect that their power may be exercised to give the nomination to a genuine dry re-

publican whose democracy would at least be as liberal as that of Governor Smith.

But whatever the political future has in store, we believe that it is the present duty of the churches to consider well the implications of such a position as that into which Doctor Wilson's doctrine and the recent policy of the anti-saloon league would carry them. If the church vote can be "delivered" by the league to a candidate who though politically dry is morally corrupt or economically reactionary, they may win a political battle while they lose their own war.

Magruder and Hagood

LEAVING to one side, for the moment, all questions as to whether the United States should have an army or navy, it seems wise for prudent citizens carefully to consider the sort of army and navy we actually have. Both arms of the military establishment, the suspicion grows, are being so conducted as to provide a maximum of burden for the taxpayer with a minimum of return. This is not the charge of irresponsible agitators in the pay of Moscow, and accordingly eager to undermine the strength of our armed forces. Neither does it come from political sources, anxious to make partisan capital against an approaching campaign. It is the conclusion of men who know the two organizations as intimately as it is possible to know them; whose careers have been spent entirely within them, and who have achieved distinguished position there. And it is disturbing to see how small is the attention which a government, supposedly devoted to economy, is giving to the current charges.

With the reopening of congress the regular agitation for an increase in naval and military appropriations will begin again. This year, in fact, the agitation will be more violent than for years past, for the failure of the Geneva disarmament conference has played directly into the hands of the advocates of a big building program for the navy. It won't be long now before scores of newspapers will begin to bemoan the parsimony of a congress that is leaving our coasts undefended, while our army is emasculated to the point where it becomes an incentive to early invasion. All the channels of publicity will be employed to make the country believe that its stinginess is reducing the army and navy to ineffectiveness. Yet it happens that two men well-qualified to know have chosen this as a time in which to say that the efficiency of the two services is not conditional on the appropriation of more money, but on stopping the wastage of money now being spent.

The two witnesses are Rear-Admiral Thomas P. Magruder and Major-General Johnson Hagood. Admiral Magruder was second in command of American forces in European waters during the world war, and is now commandant of the navy yard in Philadelphia. General Hagood was chief of staff of the services of supply in France, and is now on duty in Atlanta, Georgia. The Magruder charges have obtained the wider publicity, for they were made originally in an article in the Saturday Evening Post, and have been reprinted by a large portion of the daily press. The ideas of General Hagood are not so well-known because

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they are contained in a recently published book which has yet to win a wide circulation.*

Because of the attention that has already been given to Admiral Magruder's statements, they need be only briefly summarized here. The admiral holds that the navy is over-organized, both afloat and ashore; that it has not been demobilized since the world war; that it is spending millions in maintaining navy yards, stations and bases that are not needed, and that it is spending additional millions keeping in commission ships that are useless for war service. He points to such facts as the increase in naval officers on duty in Washington—each with his complement of enlisted clerical assistants—from 146 in the days of such a navy enthusiast as Theodore Roosevelt to 508 today. "Costs are disregarded in war time," writes the admiral. "That engenders a spirit of extravagance that should be guarded against when peace comes. That spirit, in my opinion, has not been entirely exorcised, and in consequence the navy is not obtaining the naval power justified by the generous appropriations made therefor by the people of the United States." When the newspapers sought an extension of these views the admiral put it even more bluntly. "The truth is," he then said, "that the navy is spending money like h— and getting little for it. It is spending \$300,000,000 and getting \$200,000,000 worth of navy."

General Hagood's study of the army is of an entirely different character. As chief of staff of the services of supply in France General Hagood had as good a chance as any man in the service to see how an army operates under the conditions of modern warfare. His book has been written in response to a request from the adjutant general, asking him to put in permanent form the conclusions to which his years in the war department and in France have led him. The book is written in a genial spirit, and again and again pays tribute to men whose ideas do not coincide with those of the author. There is a substream of humor which persists in coming to the surface even through the solid soil of official memoranda with which the argument is buttressed. Yet notwithstanding this urbane atmosphere, General Hagood makes it plain not only that "the whole general staff and war department organization, generally, fell like a house of cards" when war came, but that he believes if war should come again the same fate would befall our present military establishment.

In this sense, General Hagood has written a savage book. He is unsparing in his picture of the piddling nonsense which took up the energies of officers at the war department in the pre-war days. He says without equivocation that officers who made dismal failures in France now sit in the seats of the mighty at Washington. And he shows—at least it appears to a layman that he shows—that the present organization of the army is such that there are now three full groups of commanders, each commanding the same army in doing the same things. The American soldier, in other words, is represented as having three bosses for each job. Which suggests that it is time to make less fun of the multiplicity of generals in the armies of Latin America.

So boldly, so unequivocally does General Hagood make

his charges of lack of efficiency and lack of common-sense in the army organization that one is tempted to quote him by the page. Such a passage as this must suffice to give the flavor of his book:

The fourteen years, 1903 to 1917, during which the general staff had been in existence, had not been spent in making plans for war, the purpose for which it was created, but in squabbling over the control of the routine peace-time administration and supply of the regular army and in attempts to place the blame for unpreparedness upon congress. The general staff wanted more money, and congress—the people—would not give it. They wanted more soldiers and a little smattering of reserve supplies. But our unpreparedness did not come from lack of money, lack of soldiers, or lack of supplies. It came from lack of brains, or perhaps it would be fairer to say, lack of genius.

It is this lack of brains, according to General Hagood, which still produces the real unpreparedness, so far as the United States army is concerned. Appropriations have little to do with the question.

There are numberless minor things in General Hagood's book which we would like to discuss at length. For example, he makes the straight charge that most of the post-war talk against the Y. M. C. A. was inspired by rival organizations. He comes out flat-footedly against using army funds or forces for peace-time espionage on American citizens. And he takes exactly the view of the chaplaincy that has been espoused in these pages. The chaplains, he says, "need chapels, they need development along ecclesiastical lines, they need help from the army and from the country, but I do not think they need a military organization, headed by a chief in Washington. Certainly not one with the rank of major-general, which is their ultimate ambition."

Here, then, are two men whose words cannot be lightly dismissed. Both charge the branches of the national service with which they are identified with wastage and mismanagement. Their criticisms have aroused little positive interest in Washington, where the men who profit from the evils they describe have their headquarters. But before the howl for additional army and navy appropriations is allowed to rise very high, the Magruder and Hagood proposals and criticisms should be given the earnest attention of the nation and of congress.

The Expected Letters

A Parable of Safed the Sage

I SOJOURNED in Paris, and I went to the American Express to discover whether they had Money enough to enable me to stay in Paris as long as I had intended. And the Manager is a friend of mine.

And he said, Art thou seeking letters?

And I said, For a few days I am seeking to escape them.

And he said, Thou wilt not escape them. We received yesterday Fourteen Thousand Letters for thee and thy fellow countrymen, and we had to work the greater part of the Sabbath to have them ready at nine of the clock this morning.

And I said, Inasmuch as this is a service for which thou hast no reward we owe thee many thanks.

*The Services of Supply. By Johnson Hagood. Houghton Mifflin Company, \$5.00.

And he said, We have our reward in the increase of General Business and the Satisfaction of Giving Pleasure.

And I said, Is it always a pleasure?

And he said, Far from it. Our fellow countrymen are the greatest letter-writers on earth. And all of them find at the ship Multitudinous Letters from home friends, and they spend their non-seasick hours in writing their replies. And they hasten to London or Paris for the answers that are not yet there. I have just had an interview with a man from Marengo, Illinois. And he came to me Much Perturbed, saying, They have no Mail for me, and I am sure there must be Much of it here.

And I said, When didst thou leave Marengo? And he said, A week ago last Wednesday, and I sailed from New York on the Saturday following.

And I asked, Did thy friends sit down and write to thee that night or early the next morning? For otherwise no

boat could have brought their letters unto thee. They probably will not write till they receive thy letters from Cherbourg, and it will be Two Weeks before thou shalt receive much Mail. And that gave him a New Point of View, for he thought the time had seemed as long to his friends at home as it had seemed unto him, which, of course, was not the case.

Now when my friend the Manager had told me this, and how in all the Fourteen Thousand letters of the Sabbath there was none for the man from Marengo, Illinois, I considered how many men there be, and not all of them from Marengo, Illinois, who demand of life that it shall give to them that for which as yet they have made no Adequate Preparation, and Success for which they are not yet ready.

And it is when one goeth abroad that he beholdeth many of the inconsistencies that are familiar to him at home, and learneth how to understand them aright.

VERSE

Peter

LIFTED by the teaching of a Master
From the pallid shore of a lake
To the azure heights it mirrored,
He fell before a woman's scorn:
Three times he denied his Lord;
And immediately the cock crew.

He was crucified head-downward
Because he deemed himself
unworthy
To die the death of Jesus.

Denial,
Cock-crow,
Crucifixion—
His was a sacred way
That only the strong dare follow.

EARL B. MARLATT.

The Surgeon's Hands

HIS FACE? I know not whether it be fair,
Or lined and grayed to mark the slipping years.
His eyes? I do not glimpse the pity there,
Or try to probe their depths for hopes or fears.
Only upon his wondrous hands I gaze,
And search my memory through so fittingly
To voice their loveliness. In still amaze
I bow before their quiet dignity.
They make the crooked straight and heal old sores;
The blind to see, the war-torn clean and whole.
Throughout the suffering world they touch the doors
That open wide to life. The bitter bowl
Of pain they sweeten till the weary rest,
As though the hands of Christ had served and blest.

IDA NORTON MUNSON.

The Crowd

ALWAYS he feared you;
For you knew him only as the man of loaves and fishes—

The man who did marvelous things:
He who raised Lazarus,
Healed the lame, and made the blind to see.
Fleeing from you, he sought the solace of the garden.

He must have known
That you would cry, "Release unto us Barabbas!"
And fling cruel words at him
As he climbed to Golgotha alone.
Perhaps he knew
That some day you would build creeds about him,
And lose him in massive structures of stone,
With costly windows, dignified ritual, and eloquent preachers;
While, outside, he waited. . . .
Sad. . . and alone.

IRENE McKEIGHAN.

Knowledge

OF OUR knowledge
This the sum—
Behind each
A vacuum.

Beginning—end!
Between, a place
Of horizons
Time and space.

And beyond,
A spark called soul
Forever blown
To some far goal.

ETHEL ROMIG FULLER.

Why Is the Episcopal Church?

By Quincy Ewing

I

THE late distinguished Bishop of Massachusetts, Rt. Rev. Phillips Brooks, once arose in a church congress and declared with his characteristic vehemence that, if he thought the Protestant Episcopal church held to apostolic succession as an essential of its faith, he would get out of it. Dr. Brooks, it is hardly necessary to say, was not a bishop when he made that declaration, which very nearly forbade his ever becoming one. He was then the beloved rector of Trinity church, Boston, and nationally and internationally famous as perhaps the greatest of then living preachers. Some years later, when he was elected to the bishopric by the diocese of Massachusetts, and his election needed to be confirmed by a majority of diocesan standing committees, and also a majority of the bishops of the Protestant Episcopal church, his utterance concerning apostolic succession was by no means forgotten.

It had been an awful jolt to the bishops, to the editors of high church papers, and to many of their clientele among the very well-to-do of the influential laity, accustomed to regard apostolic succession as one of their assets of distinction—a minority mark of spiritual aristocracy setting them apart from plain, *hoi polloi* Christians. It is a safe enough guess that not a few of the standing committees voted against confirming Dr. Brooks's election; and as to the bishops—well, there was a pretty authentic rumor that, if one more only had cast a negative vote, the diocese of Massachusetts would have had to hold another election. This at any rate is certain: that a very large minority of them thought their church's greatest preacher of the gospel was not a fit person to sit with them in the upper house of the general convention.

During the fight made against Dr. Brooks's elevation to the episcopate—a fight as bitter and ill-mannered as ever disgraced a political campaign—he laughingly remarked that his opponents had accused him of breaking all the commandments, except the seventh and eighth, and he wondered why they had been omitted! It was even charged against him that he had never been validly baptized; that the rite had been performed by a Unitarian, who, of course, neglected to use the trinitarian formula—like Peter, by the way, on the day of pentecost. But all the while only infinite dullness could fail to perceive that there was but one real ground for the malevolent hysterics of the church papers and the pious disinclination of so many bishops to grant the great preacher a seat in their midst, namely, that he had on a definite date stood up in public and “thrown off” on a thing so sacredly important as apostolic succession. That, in the eyes of all Anglo-Catholics and other typical ecclesiastics, was almost equal to breaking all the commandments, including the seventh and eighth!

II

It is hard to understand how a man like Phillips Brooks could be in the Episcopal ministry for many years and still suppose that apostolic succession was not one of the essential dogmas of the Episcopal church. For, if it is not, ex-

remely difficult would it be to tell what constitutes dogmatic essentiality. In order to decide the question, it is only necessary to inquire why the Protestant Episcopal church is not in communion with other protestant churches that repeat with it the œcumenic creeds, and read with it the authorized version of the Bible defined as “the word of God.” It is not in communion with the Unitarian church which denies the divinity of Jesus: but no more is it in communion with the Methodist, Baptist, or Presbyterian church, though Methodists, Baptists and Presbyterians acclaim the divinity of Jesus, and delete nothing from the creed which is said in the baptismal service of the Episcopal church to “contain all the articles of the Christian faith.”

What is so wrong with all these millions of apparently orthodox Christians, that the Episcopal church positively declines to commune with them in fellowship of spirit? Why, simply this—this only: that they have not the Christly benefit of apostolic succession, and stubbornly “go on still in their wickedness,” refusing to believe that they need to have it in order to be full-fledged Christians. Leave out of account apostolic succession, and, between the orthodoxy of a good Methodist and a good Episcopalian there is not a hair's breadth of difference. The former may accept even more literally and repeat more fervently than the latter “all the articles of the Christian faith as contained in the apostles' creed”; but, because he has never received from a bona fide bishop's hands the apostolic gift of the Holy Ghost, he is as positively out of communion with all good Episcopalians as any unbaptized infidel to all the aforesaid articles. The rector of an Episcopal church would violate a very plain rubric of the prayer book if he administered the holy communion to the editor of the Truth-Seeker or the Haldeman-Julius Weekly—if neither of those gentlemen has been validly baptized. He would violate the same rubric no less certainly, if a Harry Emerson Fosdick and a Robert E. Speer knelt at the communion-rail, and he failed to pass them by with the sacred elements; not because they deny the faith, but because they have never been confirmed in it by cephalic contact with a bishop's hands.

If, perchance, at some time in his life Mr. Haldeman-Julius was baptized and later received “the apostolic rite of the laying-on of hands,” I know not on what rubrical ground he could be “repelled from the communion,” should he offer himself for it; but there is no question whatever that strict obedience to the rubric would require the repulsion of a Speer or a Fosdick, if neither has received the apostolic manual rite.

By authority of canon 13, Bishop Manning may invite Dr. Fosdick, or Dr. Speer, or Dr. Cadman, or any other reputable protestant preacher, to make an address in the cathedral of St. John the Divine on some *special* occasion, but the presiding bishop of the Protestant Episcopal church in the U. S. A. could not, without violating canon 13, ask one of those world-famous preachers of the Christian gospel to officiate in any Episcopal church on any occasion. No matter with what superb power and wonderful effect he may preach the teaching of the sermon on the mount and

the great parables; no matter how sound he may be in his theology, judged by the standard of the catholic creeds and the thirty-nine articles; nevertheless, his ministry is not "valid": he was never ordained by a bishop of true pedigree "in communion with this church." Antonyms of "valid" are, "vain," "empty," "baseless," "futile," "unreal," "trivial," "ineffective," etc.

Surely one must be a very gargantuan glutton for proof, who yet needs convincing that no article of its faith is held more rigidly, or guarded more strictly by the Episcopal church than its dogma of apostolic succession! But, if doubt remains in defiance of proof, this alone should suffice to establish the proposition, namely, that the Episcopal church exists as a distinctive, exclusive institution for no other reason than to proclaim and propagate its theory of the episcopate. What other conceivable reason has it for existing, distinctive and exclusive?

III

It is time to ask, just precisely what is that theory of the episcopate which operates to make the Protestant Episcopal church in its very constitution no less hierarchical than the church it was specially organized to protest against? What is the basic conviction underlying its rubrics and canons and permeating its entire body of systematic theology, which serves to make as impossible for it as for the church of Rome communion with other protestant churches? It is, briefly, that the founder of Christianity was the founder also of the historic church. His twelve intimate disciples were appointed by him its first bishops, and by him given authority to appoint other bishops as their co-workers and successors, themselves endowed with authority to appoint still others, and so on through all mundane generations. Without a bishop, there could be no church—*sine episcopo, nulla ecclesia*; for the church could not function Christianly as a church, unless guided and inspired by the Holy Ghost, and to the episcopate alone the official guidance and inspiration of the Holy Ghost was vouchsafed. Through all the Christian centuries, the third person of the holy trinity has been allied with the orthodox episcopate, as for the years of a brief lifetime the second person was allied with the prophet of Nazareth. So it follows that today, *sine episcopo, nullus Spiritus Sanctus*: without a bishop, no Holy Ghost, and, therefore, no possibility of a valid ministry, or valid, full-fledged membership in the church of Christ.

Now, of course, the first thing that needs to be said about this remarkable theory is, that it has no basis in truth. The founder of Christianity founded no church; and there is no faintest indication in the record that the thought of one presided over by any sort of hierarchy was ever in his mind. The twelve original apostles were not bishops. No one of them ever exercised or claimed episcopal prerogatives. The chief figure in the mother church of Jerusalem, James, was not one of the twelve, and was never ordained by anybody to any office. The longest-lived of the apostles did not live long enough to become acquainted with a bishop; for there was none anywhere in the first century—none in Jerusalem, Ephesus, Antioch, Alexandria, or Rome. According to the scholarly professor of church history in the Union Theological seminary, it would be as true to say

that the apostles were successors of the bishops, as to claim for the bishops apostolic descent, "for the official character that has been ascribed to the apostles since the second century was the result of carrying back to them the official character of the bishops."

To be sure, in the early time there were men called bishops; but the same men were also called presbyters. "The presbyter," says the learned Jerome, "is the same as the bishop, and before parties had been raised up in religion by the provocations of Satan, the churches were governed by the senate of the presbyters. If you doubt that bishop and presbyter are the same, that the first word is one of function, and the second one of age, read the epistle of the apostle to the Philippians." The great dean of Westminster in the nineteenth century was in full accord with the sainted father of the fourth, when he wrote in his "Christian Institutions": "It is certain that the officers of the apostolical or any subsequent church were not part of the original institution of the founder of our religion; that of bishop, presbyter, and deacon, of metropolitan, patriarch, and pope, there is not the shadow of a trace in the four gospels. It is certain that they arose gradually out of the pre-existing institutions either of the Jewish synagogue, or of the Roman empire, or of the Greek municipalities, or under the pressure of local emergencies. It is certain that, throughout the first century and for the first years of the second, bishop and presbyter were convertible terms, and that the body of men so-called were the rulers—so far as any permanent rulers existed—of the Christian church."

Is it at all possible that the facts stated so positively by St. Jerome and Dean Stanley, and generally admitted by the foremost scholars of all free nations, are unknown to the house of bishops of the Protestant Episcopal church? Unquestionably, it is not possible; for, while the house of bishops is not distinguished for scholarship, to suppose its members so ignorant of the outstanding fruits of it as not to know the unclouded origin and history of their order, were surely a gross injustice. They are bound to know that Jesus left behind him no hierarchy as a substitute or rival for the one which sent him to his death: they are bound to know that the need of a permanent church of bishops, presbyters, deacons, could not have occurred to his intimate attendants, startled and bewildered by his crucifixion, which blasted their messiah-dream, and rendered them incapable of aggressive action of any sort, until they had managed to persuade themselves that the crucifixion itself was a vital part of the messianic program, and the Crucified soon to return in heavenly glory to set up his kingdom of earthly triumph: they are bound to know (how could a reading of the book of Acts leave them ignorant?) that the preaching of the twelve was Jewish messianism and nothing else; a fervent proclamation of the messiahship of Jesus, witnessed to by the cross and about to be acclaimed from a throne of thrones: they are bound to know that, in the beginning, many besides the twelve were called apostles, and no question raised as to the validity of their ministry when they went forth with their witness to Jesus' messiahship: they are bound to know (how could they read any of the gospels and be ignorant?) that, a simple layman himself, persecuted by priests, Jesus never claimed for himself any priestly privilege or prerogative, and could not, without absurd and

pitiable inconsistency, have conferred any upon his followers. They know these things—but not with the episcopal parts of their minds.

When Bishop Manning, in his book, "The Call to Unity," says: "It is lack of holiness in the lives of Christians which is the chief obstacle to the unity of the church: if all of us were truly converted to Christ, the way to unity would speedily be opened"; and when he expressed the same conviction in the same words in an address to his recent diocesan convention, it is only fair to take him at his word, to allow he means it. But, being a thoroughly representative average bishop, with the average bishop's mental impedimenta and point of view, he means it with a difference,—with something unspoken in reserve, something unhand-somely out of place in an emotional appeal. Emotionally, he could momentarily forget, but, intellectually, how not remember that his own "conversion to Christ" was on a higher and sounder plane than that of any Methodist, Baptist, or Presbyterian servant of the Lord, because he had been converted and was being nurtured in a church with a valid ministry; valid, because manually endowed with the divine grace of apostolic descent? He must have known what the "chief obstacle" really is:—the presence of something (singular or plural) in the canons and rubrics and disciplines of the divided churches, and in the heads of their governing hierarchies.

And how could he have been ignorant of the fact that the chief obstacle to his communion with the church of Rome, is Rome's grim denial of the validity of his ministry; Rome's dogmatic classification of him with the common run of heretical schismatics? Whatever his longing for communion with the church of Pius X, he could not even momentarily think that the church of Pius X has any longing for communion with him in his present stiff-necked schismatic condition,—quite regardless of the personal quality of his conversion to Christ

When Mr. John D. Rockefeller, Jr., suggested to Bishop Manning that some other church than the Protestant Episcopal have representation on the board of trustees of the cathedral of St. John the Divine, it can hardly be supposed that, mindful of his "Call to Unity," he repelled the suggestion because of a lack of holiness in the lives of all Methodists, Baptists, Presbyterians, available for the office of trustee: the guess may at least be ventured, that the good bishop of New York was merely being very loyal to the dogma of apostolic succession, on guard against any slightest suspicion of weakening compromise.

Dr. Manning's confrères in the house of bishops, of which he is so typical a representative, are, like him, quite equal to a display of honest, if not deep, emotion, in their longing for the unity of Christendom: there is not one of them who would not say amen to his pronouncement that "if all of us were truly converted to Christ, the way to unity would speedily be opened." But, pressed to an explanation of these words, it would be found that they and Dr. Manning mean by them this, and this only: that to be truly converted to Christ is to be willing to receive confirmation and ordination at the hands of Protestant Episcopal bishops. It were the wildest of wild suppositions, that he and his confrères have any doubt of their own true conversion.

IV

But suppose we admit what the bishops claim—their unbroken line of ordination from the original twelve apostles; what do we discover to be the essence and significance of their historic claim, and to what does it lead? If, indeed, they are doctrinal successors of the original twelve, what did they succeed to? The Nicene creed? The twelve, of course, never heard of it, and never taught what it teaches. The so-called apostles' creed? They never heard of that either, and never taught what it teaches. The canon of New Testament scriptures? It was not compiled nor all of it written when the last of them was gathered unto his fathers.

The present-day successor of the apostles would not acknowledge the validity of baptism not accompanied by use of the trinitarian formula: but Peter, as we have seen, did not use that formula when he baptized his three thousand converts on the day of pentecost. He did not use it, because it was not in the texture of apostolic doctrine, and, unlike his episcopal successors, he had no inkling that it ought to be.

Following Peter's confession of faith in the second chapter of Acts, we read that "the believers all kept together, and shared all they had with one another." Led by the twelve, continuing in their doctrine, they were all thorough-going communists. The apostolic episcopate of today is very, *very* far from continuing in that doctrine. There is no communist in the house of bishops. Certainly Bishop Manning would quickly resent and repel the suggestion that he was communistically inclined; and so, doubtless, would all his fellows. There never was but one communist in the upper house, and he lost his seat there by expulsion in October, 1925.

But let us look yet more closely at the bishops' claim, let us consider it still more curiously. The gift of the Holy Ghost, it is said, was promised by Christ to his representatives on earth after his departure from them; to them and to nobody else: and the gift imparted to them bore with it the privilege of imparting it to others, their contemporaries and successors. The promise, they assure us, has been kept: in them, the bishops, it is fulfilled for this present time; they are officially the Holy Ghost's depositories and representatives, so that he who would be a recipient of the Holy Ghost can receive the great gift—according to promise—only from them. Especially is it bestowed in the sacred rites of confirmation and ordination. Quoting the bishop of London as he is quoted in the "The Call to Unity": "Confirmation is the *falling* of the Holy Spirit on the candidate, and, consequently, a fresh gift which he receives": a "falling," be it noted in the context of the quotation, conditioned by the presence and action of an undoubted successor to the apostles. The same "falling" is very explicitly witnessed in the formula of ordination to the priesthood in the words of the bishop, assisted by one or more presbyters: "Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee *by the imposition of our hands*. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

"Why, look you now," says Hamlet to Rosencrantz and Guildenstern, when he had plucked out the heart of *their* mystery, "how unworthy a thing you would make of me!

... Do you think I am easier to be played on than a pipe? Call me what instrument you will, though you can fret me, you can not play upon me."

How "unworthy a thing" the august company of bishops, emissaries of God, would make the Holy Ghost! Confessed in their creeds as the third *person* of the eternal trinity, this eternal person is yet regarded and dealt with by them as a *thing* cribb'd, cabin'd, and confined, held rigidly in abeyance, within a bishop's vocal chords and a bishop's finger-tips, till, the bishop being judge of conditions met, it is released in part for residence and function in another human life! Now, it is quite conceivable that an eternal person might be in some divine sense "fretted" by the attempt of even the most august episcopate to play with, if not upon, him: but is it at all conceivable that such a person is a *thing* ceremonially conveyable in a chancel by one man to another—as a deed to a parcel of land in a lawyer's office, as a pound of sugar over a grocer's counter? If such a conveyance really does occur, if the Holy Ghost really does "fall" upon the candidate kneeling for confirmation or ordination, when a bishop, *secundum usum*, functions with voice and hands, what is it, precisely, must we not inquire, that is conveyed? What is it that falls? Hardly is it credible that the third person of the eternal trinity is possessed and held in abeyance by one man till bidden by him to be received by another; for, personality being indivisible, the bishop could not at once retain and pass it over to another. Substance only is divisible. Is it, therefore, some portion of the *substance* of the Holy Ghost which the bishop transfers from himself to the kneeling candidate? We are forbidden to say so, remembering that he who "divides the substance" is in danger of everlasting damnation! Nevertheless we must say so, or else say nothing at all that has sayable sense. We cannot rest in a spiritual *cul de sac*.

And what is there to say but this: that their guardianship of the Holy Ghost means to the bishops that they are in possession of something of miraculous quality which they themselves may retain in full measure, and also formally

impart in full measure to all who meet their formal conditions.

V

Very creditable to Dr. Manning and his fellows of the upper house who agree with him, is his vision that, "if the English-speaking Christians of the world, with the exception unavoidable at present of the Roman Catholics, should become united, this would of itself open the door to a new coming among us of Jesus Christ, and it would be an immeasurable advance towards that unity of the whole Christian church for which we must pray and labor without ceasing." Also very finely spoken is Dr. Manning's confession that "Christ is infinitely greater than any of our thoughts and feelings about him."

But the prospect is quite negligible that the English-speaking Christians of the world, even to fulfill the most creditable of visions, will consent soon to acknowledge the invalidity of their ministries, and seek their validation at the hands of Protestant Episcopal bishops. Nor is there any more likelihood that within the lifetime of our grandchildren unborn, the house of bishops, for the sake of opening the door to "a new coming of Christ among us," will adopt a resolution inspired by the conviction that he is "infinitely greater than any of our thoughts and feelings about him," including their thought and feeling about the dogma of apostolic succession.

For the bishops are human, very ordinarily so. Extraordinarily so they could not be and truly represent their constituencies. And who ever heard of any body of ordinary men, officially exalted, voting to level down under their own feet the hilltop of their exaltation? As soon, doubtless, will congress vote to decrease its membership and reduce their salaries, as the bishops of the Protestant Episcopal church consent to march, gorgeously arrayed, into the upper house of the general convention, bereft of the consciousness that to them is committed in a peculiar sense the true faith of a Christian, by grace of the blessed privilege of apostolic succession.

For the Redemption of Church Music

By Paul Hutchinson

THE PARLOUS STATE of church music is good for a paper in almost any denominational conference. It gets into the national conventions of many of the communions, and leads to the appointment of commissions or the passing of resolutions—and very little else. As a topic, it is a hardy perennial, so much so that many a man with a true concern for worshipful singing has given it up in despair. I do not intend to announce in this article that the problem of church music has been solved. I suspect that it never will be. Tastes in music change, and what proves one generation's praise will be another generation's poison. But I do see signs of hope on the horizon, and of one of the most hopeful of these I desire to speak.

During the last few years the Westminster choir, of

Dayton, Ohio, has won wide acclaim for the concerts which it has given in many American cities. Singing nothing but sacred music, this choir has brought to thousands of Americans a new conception of the richness of the material available in this field, and a new sense of the dignity and warmth which may be added to worship through proper use of the music already at hand. To the public at large, however, it is likely that the choir has been regarded simply as a concert feature, with no more significance than belongs to any first-class entertainment. A few have known it as an actual church organization, an integral part of the service of worship in a Presbyterian church in Dayton, Ohio. But there is something even more meaningful than this behind the rise of the Westminster choir to national prominence.

The choir is only the outward and visible sign of an inner and still largely unknown attempt to raise the standards of church music throughout the whole country. It is with this that I am now concerned.

A NEW KIND OF SCHOOL

If you visit Dayton and inquire for the Westminster church you find there not so much a choir as a choir school. Studying this choir school you soon discover that it is planned to breed from Dayton outward, rather than inward. It might have been expected that any special forms of training undertaken would have had in view the further strengthening of this choir that now has a national reputation to sustain. Instead, you find that the choir itself is now being maintained largely to give a chance for development to scores of young men and women who are definitely committed to careers in church music in other churches. Each student in the choir school and singer in the choir is thus regarded not so much as a musician as a missionary who will presently go out carrying the gospel of better church music to some other center of influence.

To understand what is happening in this Dayton choir school it is necessary first of all to get to know the man whose mind has conceived it and whose genius is carrying it to success. His name is John Finlay Williamson. Born in a parsonage of the United Brethren church, graduated from Otterbein college, Mr. Williamson found himself, several years ago, a teacher of public speech and church music in the Central Reformed theological seminary in Dayton. While occupying that position he became the organizer and director of several choirs in various Dayton churches. The choir in the Westminster church is the surviving descendant of these early efforts. For it was in this church that Mr. Williamson found a field in which to put into experiment most completely his theories as to church music. The direction of the music here thus came gradually to absorb all his energies.

THE MAN BEHIND

The Williamson theory of church music—if I can invent a title to shorten my story—bases itself on two major propositions. The first is that the churches are full of people who would be glad to participate in the worship of song if that were made a common and freely offered enterprise, as honestly attempted as any other part of the service. The second is that the director of a church's praise should be one whose primary concern is with the voice of the singer, rather than the organist whose primary concern is too often with the display of the range of an instrument. The first idea, it will be seen, rules out the slipshod choir that practices an hour a week—and sometimes not that—as well as the professional quartet which regards the choir loft as a place in which to enlarge one's income more than as a place in which to render one's worship. And the second idea—well, the second idea has put Mr. Williamson in opposition to choir methods in an overwhelming majority of American churches. This can hardly be said to worry him, for it has been the barrenness of the old system in which the organist has been king that has given an opportunity for another type of choir leadership to develop.

Until experiment in the Dayton church had convinced

him that his theories were sound, Mr. Williamson was content to confine his efforts to the Westminster choir and to the development of the musical features of the worship in that church. But a year ago he felt himself ready to launch his larger campaign. The church had just completed a new building, designed by Ralph Adams Cram, in which exceptional classroom facilities had been provided. There was money available for the enlistment of a faculty. Students were constantly pressing their claims for training. Accordingly, the Westminster choir school opened its doors.

Almost from the beginning the school has had a capacity enrolment. The tests for admission are severe. In addition to the necessary musical equipment, the applicant must pass psychological and other examinations designed to prove capacity for leadership, adaptiveness, together with the other endowments of personality which a choir director should possess. And beyond all that, there must be dedication to a life career in this field as complete as that of any student missionary volunteer, and proceeding out of the same motives. In the course of a good deal of rambling about among American schools I have never seen a student body which gave a higher impression of intelligence and personality. I include the theological seminaries as well as the colleges in that judgment.

A FOURTEEN-HOUR DAY

The course covers three years, and it calls for three of the stiffest years of work I ever saw listed in a curriculum. The school day begins at 7:30 in the morning, with classes in session uninterruptedly until noon. The afternoon is then open for the student's personal lessons—all of which are required—in voice or instrumental music, as well as for personal study. In the evening there is again required attendance at a school exercise of some kind. The student's day may thus be said to run from 7:30 in the morning to 9:30 or 10 in the evening, with only brief resting spells in which to prepare for the work of the next day. Yet there is a spirit of enthusiasm so plainly to be felt, whether one talks to student or faculty member, that this heavy load of work is carried without apparent strain.

And what, it may be asked, does the student study during his fourteen-hour day? Well, in the first year there is, as might be expected, a course in conducting, which takes two hours a week. But beside that there is a course in methods of teaching voice, for Mr. Williamson believes that it is part of the duty of every choir master to give individual vocal instruction to all his singers. He, therefore, emphasizes the art of teaching to sing. This means not only how to take average voices and develop them, but also how to analyze the possibilities still undeveloped in singers, how to train singers to sing so that they can be understood, how to produce balanced choruses, and all that sort of thing. Added to this there is a five-hour course in musical theory, a two-hour course in hymnology, a similar course in the history of music, and a course in playing the violin.

But these musical studies are only a beginning! The most important course in the first year, Mr. Williamson assures me, is one in English, which aims to teach the choir director how to speak correctly, how to write good letters, good newspaper notices, good advertisements, and do the numberless odd jobs into which the requirements of gram-

mar enter, and which are constantly falling to persons in such positions. In addition, there is a course in Bible, which includes instruction in worship forms, and there is a course in applied psychology which has been patterned to prepare the student for duty in that place in which the storms of temperament traditionally blow—the choir loft.

I am not going to outline the curriculum in the other two years. Many elements of interest enter into it. The students are taught the services of the Protestant Episcopal, Roman Catholic, the Greek Catholic churches by clergymen of those churches, and of the Jewish synagogue by a teacher who was an organist for years in a New York temple. It will be the seniors who compose the choir that, in the future, will be sent on the annual tours. Religious education continues to be a part of the course, becoming concerned with church organization in the final year. Mr. Williamson believes that most choir directors suffer from not understanding the complete organization of the enterprise of which they are a part, and I think he is right. Every course in the entire three years is required. The school may be spoken of as an experiment, but it is the founder who, through the years, has done the experimenting. He now offers his students the training that his experience has taught him is needed. It is a case of take it or leave it, and there seems to be no lack of those who desire to take it.

FORTY GRADUATES A YEAR

It will be another year before the school graduates its first class. There are already at work in many parts of the country directors of choirs who have studied under Mr. Williamson, who use his methods. Some of them have sung in the choir at Dayton; others have been taught by him in the intensive summer courses which he has devel-

oped, notably at Winston-Salem, North Carolina. There, in Salem college, among the Moravians, Mr. Williamson has found a welcome and an opportunity that promises much for the future of church music in the south. But with next year there will be about forty young men and women graduated from the full course at Dayton. And this number will be reinforced by a similar group as commencement time comes each year. Already more churches have applied for the services of the graduates of 1928 than there are members of the class.

I know that if I were reading an article of this kind, instead of writing it, one of the questions that would lie at the back of my inveterately skeptical mind would be: "What is this fellow trying to put over? Is there a financial campaign for the Westminster choir school in the offing? Is this man Williamson after more students? Or more concert dates?" So I had better assure my brother skeptic that I have nothing to put over, and that none of the other questions can be answered in the affirmative. The school has all the money it can use, and has been told where to come for more if it ever wants it. The difficulty is not to get students, but to keep them out. And if Mr. Williamson goes crazy in the near future you can charge it up to the constant pressure he is under because of his determination not to allow his touring choir to accept more than about a fourth of the concert dates the booking concerns press upon them. No; this is not a piece of propaganda. It is simply an inadequate sketch of an honest attempt that a remarkable man is making to raise the standards of church music throughout the United States. He is achieving enough success so that all who are interested in the subject—and that, I take it, includes every sensitive attendant at church services—should know what he is doing.

British Table Talk

London, September 27.

IT IS KNOWN by this time how the various parties within the Church of England regard the proposed alternative form of common prayer. But what are the free churches going to do? During a week which saw the momentous fight between Dempsey and Tunney, there was still some space left in our journals for the answers

The Free Churches and The Prayer Book

to this question. The bishop of Norwich quite definitely called the nonconformists to the aid of the opposition. The federal council of the free churches and the executive of the free church council—two separate bodies—passed similar resolutions, the drift of which was that the church should be permitted to go thus far, provided its authorities give an undertaking that the alternative form shall be the limit beyond which none of the clergy shall be permitted to go. The Baptists and the United Methodists have passed resolutions advocating the rejection by parliament of the bill. Meanwhile there is much that is worth pondering in the words of Mr. J. A. Spender: "The controversy now going on about the revision of the prayer book passes over the heads of the great majority of intelligent and thinking people. They wonder that so much zeal and fervor should be spent on points of ceremony and doctrine, and so little progress made in clearing re-

ligion of unbelievable and obsolete things. It amazes them that a revised prayer book should still contain the Athanasian creed and the communion service even as optional forms." Many Anglicans, while they do not question the legal right of nonconformists to express their minds upon the prayer book of the established church, nevertheless view with indignation what appears to them an attempt to push on disestablishment by intervention in the most sacred province of a church's life. If it is disestablishment that is sought, let it be sought directly, and not secured by irritating excursions into that part of a church's life which should be its holy of holies.

* * *

A Great Journalist on Life, Journalism and Politics

During the greater part of his years in Fleet street, Mr. J. A. Spender was editor of the Westminster Gazette. It was an evening paper and therefore limited more or less to London and its environs. The circulation seldom went far above 20,000. The loss was in some years £20,000, or more. It was borne by loyal liberals, who had discernment enough to know that this little green journal—it was printed on green paper—was worth more than journals with a circulation sixty times as large. Mr. Spender was a publicist—and still happily remains so—who carried weight with the thoughtful readers. He had an air of

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quiet reasonableness which enabled him to secure a hearing for radical ideas. He tells how he wrote those brilliant leaders of his; he had an hour and a quarter in which to write and he was often interrupted! Mr. Spender was the intimate friend of almost all our statesmen; they knew that they could make him their confidant, and that he would never betray a secret. He takes the reader behind the scenes, especially in the years between 1890 and 1914. Those who try to understand what led to the tragedy of 1914 will find much to help them. One thing is clear to Mr. Spender: once given the division of Europe into the two camps, the triple alliance and the entente, then when war blazed out, *whatever the cause might be*, between Germany and France, Great Britain would be drawn in, and the question seems to him unimportant whether or not England and France had military conversations or whether parliament would need to be consulted. Military support of France became inevitable with Europe divided as it was. Mr. Spender sees the mistaken policy of Germany, but he does not acquit France and Russia of provocative policies. He himself honestly and patiently strove for peace as indeed did the statesmen with whom he was in constant communication. But it would seem that at the time our leaders had not learned to look at things from the European side. It might even be true to say that one of the causes of the war lay here: Europe had not learned to look at the international situation with British eyes, and we had not learned to think in the line of the European tradition. Europe assumed that the entente practically was a military alliance; we honestly thought it was not; Europe was right. One hopeful sign this writer detects in a dark scene: *No nation is eager to claim that it started the war. Each one accuses the others. Once upon a time a successful war was a feather in the cap of statesmen. It is not so now.*

* * *

Doctor Schweitzer In London

Dr. Albert Schweitzer paid a flying visit to London during the week-end. His only appearance in public was at the Guildhouse, where Miss Maude Royden ministers. He prolonged his visit for a day or two in order to see some old organs and

revel in them. After his rest in Europe he has been invited to lecture at Harvard and other colleges in America, and it is very probable that he will cross the Atlantic if his health is sufficiently restored. When he first came to England he won many friends, who have shown their practical interest in his medical work on the borders of tropical Africa. They will have opportunities of hearing him in the springtime. Theologian, musician, surgeon—he is certainly one of the most remarkable of living men. He has three books in prospect. One is to be a sequel to "On the Edge of the Primeval Forest," another, a third volume of his philosophy, and the third "The Mysticism of St. Paul." In addition he hopes to revise his biography of John Sebastian Bach. This he will do while by medical advice he is resting!

* * *

And So Forth

Dr. Timothy T. Lew leaves for America this week after a very busy and, to us, profitable and inspiring stay in Europe. He is to lecture in several colleges on the Pacific coast, which he visits for the first time. . . . The rapid increase of greyhound racing is causing alarm to those who rightly judge gambling to be one of our greatest dangers. This greyhound business has become nothing but an occasion for gambling, and a cause of considerable profit to those who exploit this folly. . . . Lord George Hamilton is dead; he was one of Disraeli's young men, and for a very long time no tory cabinet was complete without him. He appears to have been an excellent administrator and a solid statesman; his reminiscences make delightful reading. In them one can read stories of Dr. Cumming, the divine who prophesied the end of the age. The prophet was also a bee-fancier, and one day visiting Lord George's mother he brought some bees in a little envelope in his pocket. The envelope broke, the bees escaped, and the leap of the divine was remembered by the statesman sixty years afterward. . . . "We would not grudge Dr. Moffatt to New York—at least we try not to. It will be refreshing for the modernists and fundamentalists to meet a man who will be, if anything, more modern and fundamental than themselves." (The Scots Observer.)

EDWARD SHILLITO.

B O O K S

The Story of a Philosopher

Transition: A Mental Autobiography. By Will Durant.
Simon & Schuster. \$2.50.

I AM NOT SURE but that Will Durant's story of the losing and finding of himself is not a greater book than his famous and miraculously successful "Story of Philosophy," and greater than the four volume "History of the Nineteenth Century" will be upon which the publishers tell us that he is working and which will be issued piecemeal during the next twelve years. At any rate it is a complete answer to the often asked question as to how this young Frenchman from the Labor Temple school could write a history of philosophy which people would sit up nights to read, while other men who knew as much about philosophy, and maybe more, merely added from time to time one more to the lengthening shelf of excellent text-books on the subject. It is now obvious that it was not a matter of accident or the result of clever promotion work by his publisher. He wrote that book because he was the kind of man who could write this book, and because he has had the experiences which lie behind it.

The title is justified by the fact that the curve of the author's mental life represents two major transitions. The first was from the Roman Catholicism of his inheritance and early training to a position of complete negation in religion, to sympathetic cooperation with anarchists, though not quite to the acceptance of anarchy as a social doctrine, and to radicalism and then to cynical despair regarding society and politics. The second was from this state of disillusion and revolt to a hopeful and even enthusiastic acceptance of life, cruel and imperfect as it is, as something infinite in its possibilities and glorious in its wealth of human fellowship. As he sums it up: "The evolution of a fairly typical rebel from utopian aspiration through a cynical despondency to some measure of reconciliation and good cheer."

The first of these inner revolutions came through reflective thought, the study of philosophy, and the revolt of an inquiring mind against the dogmatism which he encountered in the course of his training for the Catholic priesthood, reinforced by hard and bitter experiences and by association with radical thinkers. The second came through his marriage and the birth of a child. The disclosures of personal experience are frank

to the verge of indelicacy—but how can one write an autobiography worth reading without revealing things that are not usually spoken of? Perhaps a part of the narrative is fiction. But even if the "John Lemaire" of the story is not quite identical with the Will Durant who wrote the *Story of Philosophy*, the author of the story is, and the book deserves a place among the greatest narratives of individual experience ever written. I hope that every reader of the story of philosophy will also read this story of a young philosopher.

WINFRED ERNEST GARRISON.

Books in Brief

THE TEXT of the edition of *THE DIALOGUES OF PLATO* edited by Professor William C. Greene of Harvard (Boni & Liveright, \$3.50) is that of the third Jowett translation, but the bulk of the original has been reduced to about one-third by giving two-thirds in brief summary. Because the more important parts of the dialogues are given in full, the magic and sweet persuasiveness of Plato's style are not lost, and because the connective tissue is abbreviated, the train of thought is clearer to most readers than it would be in a complete translation—even in Jowett's incomparable one. So here we have all of Plato that matters in one delectable volume of a little over 500 pages. Or almost all. The *Apology*, *Crito*, and *Phaedo* are given in full, but I wish that the *Symposium* might have been. The editor gives a brief and illuminating introduction to each dialogue.

In this connection it is pertinent to mention, even if it must be with a brevity shamefully disproportionate to its importance, George Santayana's *PLATONISM AND THE SPIRITUAL LIFE* (Scribner's, \$1.75). His searching analysis of the meaning of the term "value" should be well pondered by those who use this word loosely as a way of indicating reality without assuming responsibility for any metaphysical theory. Santayana's qualities as thinker and writer never shone more brightly than in this great little book. If there are any readers of this paper who did not follow my advice a few months ago to read Dean Inge's "The Platonic Tradition in English Religious Thought," they may profitably repair the oversight now, with the added advantage of finding it an admirable introduction to Santayana.

Clarence E. Macartney's *RELIGION AND COMMON SENSE* (Winston, \$2.00) does not represent my kind of Christianity, either as to what is explained or the arguments by which the author tries to make it seem reasonable. But one can at least thank him for this sentence from the chapter on sin and pain: "The most dangerous doubts, after all, do not come from Germany, nor are they suggested by the unearthing of a Babylonian tablet, or the investigations of the biologist, or the psychologists, but they are arising every day out of the common experience of mankind." And if doubt arises there, so can faith. But the faith that arises from experience may not be that of Dr. Macartney.

Ladislav Reymont won a Nobel prize with his four-volume novel, "The Peasants." Now in *THE PROMISED LAND* (Knopf, 2 vols., \$5.00) he turns his attention to the industrial life of the city. The scene is the Polish city of Lodz, a city of cotton and woolen mills. From his description it must be the most hideous place in the world—smoke, dust, mud, horrible buildings, ugly poverty, uglier luxury, fraudulent bankruptcies, factories burned for the insurance—but "the promised land" because the place where money is to be made. With its slowly accumulating details, the leisurely narrative, moving to a dramatic climax with the inevitability of a Greek tragedy or a glacier, becomes a terrific indictment of the moloch of modern industrialism.

To set a piece of pure idealism in juxtaposition to a classic of realism, Mary Johnston's *THE EXILE* (Little Brown & Co., \$2.50) is a tale of the near future, after the next great war and through the following one, which one is given reason to hope will be the last. The scene is an island settled by a band of shipwrecked refugees three hundred years ago and little visited since. A political prisoner is exiled to this quiet spot, his death sentence having been commuted by the dictator of America. Among the inhabitants of this island and also in the mind of the exile there are remarkable outcroppings of generation-to-generation memory and the consciousness of transmigration of souls, so that all the really significant people in the story get their motives and their consolations from a vivid sense of the on-going totality of life in which they hope to share again and again by successive embodiments.

W. E. G.

CORRESPONDENCE

The Shadow of Lausanne

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me praise you for that editorial, "The Shadow of Lausanne." "Medieval and scholastic," you say. Exactly so. I suggest a modern man's reaction to it all. The finding that you quote says, "There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord." The immediate reflection of the modern man is, Why not let the Lord himself take care of that? Again, there are especially divergent views of (2) "the conception of the commemoration and the sacrifice." The modern man's psychology tells him that that is up to the individual. Each of the many millions of communicants has his own "conception" of it, the only one that he can have. Development and growth may help, but these come by teaching and experience, not by way of dogma. Again; (3) "There are divergent views as to the relation of the elements to the grace conveyed." The modern man thinks that that is a matter between the communicant and his Lord. Councils, dogmas, bishops and popes can have no more to do with it than with any other process in the realm of life and spirit. Again; (4) "There are divergent views of the relation between the min-

ister of this sacrament and the validity and efficacy of the rite." The modern man dismisses that whole fiction of authority. He agrees with John Ruskin that there is no higher relationship on earth than that of being one with Christ. The bishop, the priest, the pope has nothing higher. Any Christian may administer the rite. Spiritual forces do not wait on the assumption of apostolic succession. There is a difference between the God of Augustine and the Father of Jesus.

Columbia, Mo.

W. J. LHAMON.

Revelation and Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: The suppositious delegate to the Lausanne conference might have added several more "fictions" to the four mentioned as barriers to church unity. May it not be that an erroneous philosophy gives rise to these misconceptions which trouble the minds of well meaning Christians? Man is regarded as existing in one sphere—the natural—and God in another sphere—the supernatural. Any relation of God to man is therefore a supernatural relation and is akin to miracle.

Does not such knowledge as we possess of being in general

warrant us in the belief that the universal, God, and the particular, man, are of the same order and that the power to think, whether exercised by God or man, is the same in all respects and from a common source? The reason that man thinks erroneously in many things is because he does not know all the facts in the universal order of being. If men knew enough of the universal nature of thought they would avoid tying up to forms of supernatural revelation and hold themselves free to advance in all knowledge as they should discover the same.

Bergholz, Ohio.

F. M. CUMMINGS.

Christian Union and the Mass

EDITOR THE CHRISTIAN CENTURY:

SIR: You are right in your description of the "ugly picture" at Lausanne. But in the two aspects of union and communion, which is cause and which is effect? A German Lutheran in discussing reunion with another synod of Lutherans said, "We must have union before communion, as in marriage." This is the opinion of a majority of Christians in the world today. Would you have had protestants taking part in a high mass celebrated by an Orthodox or Anglican prelate? H. G. Wells says, "The mass is the dividing line." Is he not right?

Fond du Lac, Wis.

E. W. AVERILL.

Lausanne and India

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my thanks for your editorial, "The Shadow of Lausanne." It has led me to write an open letter to the bishop of Bombay, a copy of which is inclosed.

Auburndale, Mass.

R. A. HUME.

[ENCLOSURE]

To the Rt. Rev. E. J. Palmer, M. A., D. D.,
Bishop of Bombay.

From his colleague at the Lausanne conference on faith and order, Rev. R. A. Hume, M.A., D.D., ex-moderator of the United church of North India, and for fifty-two years a Christian missionary in western India.

Right Reverend and Dear Sir:

All who attended the Lausanne conference are doubtless eager to know what reactions to the public pronouncements of that conference are taking place in the protestant churches throughout the world to which those pronouncements have gone. Because churches and people in India can know little of the reactions which are occurring in America I send you herewith an editorial on this subject, entitled, "The Shadow of Lausanne" from *The Christian Century*, a widely circulated and influential religious weekly in the United States. Also I am sending to various Indian publications copies of that editorial and of the present open letter to you.

That editorial expresses what will be a widespread and sad feeling that *all* the members of such an ecumenical council on the promotion of Christian unity did not and could not unite in observance of the basal and simple act of devotion to the head of the Christian church, the Lord Jesus Christ, in his uniting ordinance for *all* his followers, holy communion. Nevertheless, there was a large communion service attended by a majority of conference members who were representatives of Lutheran, Presbyterian, Methodist, Baptist, Congregationalist, Disciples and other churches.

As a leader and spokesman for the Anglican communion you announced that the members of the Anglican communion would not make a common statement of the position and views of their communion. Many interpreted this as a revelation of the divided positions of leaders in that communion.

As a missionary leader for fifty-two years I express an opinion of how these two matters will effect our Lord's disciples in the missionary and indigenous churches in the missionary field. Naturally and rightly these churches in missionary fields care

little for the points which divide most western churches, and desire to live in glad unity with all Christians in obedience to our Lord's simple desires and commands. These spiritual children of western churches will feel deeply sad at the inability at the Lausanne conference of some communions to unite in the holy communion. This will also be a cause of derision of the Christian way among non-Christians.

You may recall that at Lausanne I showed you a written suggestion that, *partly* to lessen pain among many Christians unconnected with episcopally governed churches, they should have liberty to partake of holy communion in *any* protestant church, even though members of some churches should feel conscientiously unable to partake in churches where the administering clergy have not been episcopally ordained. Logically this restriction would include restriction in the preceding proposal, and would seem objectionable to Anglo-Catholics who long for union with the Roman church. Also tacit removal of restriction for those desiring to partake of holy communion with *any* protestant brethren might delay reunion with the Roman church.

At the Lausanne conference we all heard that of the more than twenty-six millions of communicants in the protestant churches of America less than one and a half millions are connected with episcopally governed churches. The American Methodist Episcopal church would not be considered by Anglo-Catholics as an episcopal church. While I express no personal opinion on this point, may I ask, not in any polemical, but in a fraternal spirit, how long it seems likely to take for the twenty-five millions in American protestant churches to change their forms of church government and their deep convictions that every Christian has liberty to join any Christian brethren at the ordinance of holy communion? In parts of America many Baptists who once insisted on close communion are inviting all who love our Lord to join them at their one Lord's table.

R. A. HUME.

Relief of Gandhi's Neighbors

EDITOR THE CHRISTIAN CENTURY:

SIR: Recent newspaper dispatches have told of disastrous floods in India. Private letters have now brought full details of a colossal calamity. A fall of fifty inches of rain in four days over an area larger than Great Britain engulfed hundreds of villages, rendered over 500,000 people homeless, destroyed crops, cattle and all means of livelihood. In Ahmedabad, Gandhi's home, over 5,000 houses were swept away and the people left destitute. Gandhi's famous school, the Ashram, was under water for days and all the buildings have been left in a precarious condition.

A Gandhi relief fund is being raised by the undersigned, and appeal is herewith made to all friends of India and of India's great spiritual leader to render aid. An initial contribution of \$100.00 is already on its way and a steady flow of gifts is now besought. Money in any amount sent to Mr. Holmes at 12 Park avenue, New York city, will be forwarded at once.

New York City.

JOHN HAYNES HOLMES.

HARRY F. WARD.

The Railway Men Agree

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of *The Christian Century* of Sept. 18 there appeared an editorial bearing the caption, "An Adventure in Labor Capitalism." I read it with great interest and was anxious to know what the men most interested might think, so I took the trouble to call the attention of quite a large number of railroad engineers who frequent our building to the article, asking them to read it and give me their impressions. Among these men were radicals and conservatives, men pulling limiteds, freight men and promoted men still firing, but all members of the brotherhood. I found a unanimous approval of the article.

One man, a radical of the radicals, declared you had written a classic in the sentence, "Ten and twenty thousand dollar salaries in labor organizations tend, as do such salaries in the

pulpits, to make those who receive such salaries quite satisfied with the social order that makes their fortune possible." I rather agree with him. I find there is a pretty deep current of dissatisfaction over the "adventure."

Railroad Y. M. C. A.,
Mattoon, Ill.

J. C. STARKEY.

Another Dark Horse

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of *The Christian Century* for September 22, I read an editorial entitled, "Mr. Coolidge's Opportunity." You seem to have an idea that you know exactly what Mr. Coolidge ought to do and I have no doubt you are correct. A good way to find out whether the things you suggest can be carried out would be for you to be nominated for President, be elected, and put all the suggestions you make into operation.

It seems to me that it would be much better if you did this than telling Mr. Coolidge what he should do.

Cleveland, O.

G. E. COLLINGS.

The Hearn Case

EDITOR THE CHRISTIAN CENTURY:

SIR: I am one of several, ranging all the way from divinity students to seasoned leaders in the church, who were much pleased to see you give publicity to the dismissal of my old college friend, Walter A. Hearn, from Soochow university by the board of missions of the Methodist Episcopal church, south. That case deserves more light and air than it has had. One shares the chagrin which is felt here and there over the outcome of the trial, with its Romanistic implications. But is there not room for a chastened but genuine optimism in the fact that probably the most difficult problem of New Testament interpretation, certainly the last one in the world upon which to expect the vote of a cautious church council to be split, was in this case actually left open? Walter A. Hearn was not unanimously ejected. The vote was four to three; two in the committee declined to vote and two or three did not attend. So I think no one has cause on the basis of this case to feel very apologetic about the Southern Methodist church.

It might have been four to three—the other way!

Chapel Hill, N. C.

MIMS THORNBURGH WORKMAN.

Beauty as a Substitute for Reality

EDITOR THE CHRISTIAN CENTURY:

SIR: I am afraid that a very worthy preacher, Reinhold Niebuhr, has allowed himself to be betrayed into some slightly false reasoning in his article, "Beauty as a Substitute for Righteousness." The author points out many things that any qualified director of Christian education should condemn. But he seems to infer or to allow the reader to infer that there is a vital connection between the false motives in the program of religious education and preaching and the fine equipment. He seems to imply that the preacher opposed child labor because he ministered in a great Gothic church, whereas history teaches us that the true Gothic spirit means sacrifice and devotion to Christ to the very utmost degree. Wonderful Rheims cathedral was the center of such limitless and almost insane devotion to a cause as characterized Joan of Arc. In wonderful Canterbury

cathedral, St. Thomas á Becket defied men of the king for the sake of Christ. The preacher mentioned by Dr. Niebuhr would be just as craven if he preached in a frame chapel to the owner of a cranberry bog in which children were employed.

We can show the author preachers in wonderful church buildings who bow to no man in matters either of child labor or militarism. He fears that beauty may be a substitute for reality. To many, beauty is reality and directly related to the beauty of holiness and ugliness is a horror and related to evil. I do not feel that those who wish a worship content in our public church services should be accused of borrowing from the Anglicans or imitating the Protestant Episcopalians. These two great churches have never been granted a first mortgage on the great forms of divine worship that belong to all Christendom, and unworthily thrown aside by some, who now see how they have barrenized what should be on the highest plane of human experience—the experience of holy worship.

Philadelphia, Pa.

ELBERT M. CONOVER.

THE SUNDAY SCHOOL

Lesson for October 30. Lesson text: Amos 2:4-12.

Emotional Goodness

AMOS was angry. We laugh at emotionalism, but so to do only shows our own emptiness. Somewhere I read that God is love. What is love, pray tell, but emotion? I love my children, I love my friends, and God is love. God is emotion. Captain J. A. Hadfield has written two impressive books, "Psychology and Morals" and "The Psychology of Power." In these books he shows that our lives are grounded in emotion. Big men and women have big emotions; second-rate people have trifling emotions. Amos was angry at evil because he loved his people and adored his God. We fail utterly in our education of our children unless we induce them to fall in love with God and with Jesus Christ. That is not too strong a term; we fail unless they are led to love God with all their minds, hearts, soul and strength.

The new note in education is that we take things in our stride when we are deeply interested in a subject or a project. Dr. Fosdick reports that he could hardly get his children to leave the Horace Mann school, even to go to Europe. Imagine that, those of you who have to drive your youngsters off to the education factory! Education, by the project method, can be made absolutely fascinating. The multiplication table can easily be picked up as one hurries along to find out something that one very much wants to know. Mensuration is now the easiest subject taught. We measure what we want to know about. Trigonometry is caught up in the process. A class learned the geography of Switzerland by actually making a model of the country, with the Alps, the chocolate factories, and the summer hotels. Education should not be a dry subject. The project method should be brought into our Sunday schools. Recently an educator came to one of our schools and conducted an investigation in our children's morals. He asked them: "If you had a ticket to Pitcairn and the conductor did not take it up, would you turn it in?" The answer took our breath away. Another question: "If you found a pocketbook with ten dollars in it and later saw an advertisement in the paper asking for it, but offering no reward, would you return it?" The replies were much more encouraging but left something to be desired. You see, one may learn the names of the books of the Old Testament and the list of the Hebrew kings and still be essentially immoral or non-moral. I want the children in my Sunday school to learn to love Jesus Christ; that is the supreme thing. We do things for the people we love. A little boy was struggling to carry a hod of coal up a stairway in the rear of one of our tenements. "Isn't that heavy?" he was asked. "No," he replied, "I'm doing it for my mother." In that unlikely place some mother had succeeded in making her son love her.

JOHN R. EWERS.

Contributing to This Issue

QUINCY EWING, rector of Christ church, Napoleonville, Louisiana; formerly dean of Christ Church cathedral, New Orleans, rector of the Church of the Advent, Birmingham, Alabama.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Peace Greeting to Japanese Naval Students

On October 3, a good will reception was tendered to the student naval officers of the Japanese training squadron, now anchored in American waters, by the committee on international good will of the greater New York federation of churches cooperating with the federal council's commission on international justice and good will. This peace event had its setting in the Broadway tabernacle. Forty of the visiting naval officers were escorted around Manhattan before the hour of the reception. Rev. Sidney L. Gulick presided at the tabernacle functions. The primary purpose of the reception was to interpret to the visiting naval officers that the churches of America are in thought and deed promoting the spirit of understanding and good will throughout the world. Among the speakers at the reception were Hon. George W. Wickersham, chairman of the federal council's commission on international justice, Mrs. Helen Gould Shepherd and Dr. Charles E. Jefferson, pastor at Broadway tabernacle.

General Ludendorff Retires From Lutheran Church

It is reported that General von Ludendorff, of world war fame, has retired from the Lutheran church, and is backing the crusade of his wife, who is preaching the religion of the old German war god, Wotan. Her crusade is against the Christian religion, "which deprived the German race of its strength."

Favorite Song of President McKinley Banned by Catholic Archbishop

The gospel song written by Jessie Brown Pounds entitled, "Beautiful Isle of Somewhere," has been forbidden use in his diocese by Cardinal O'Connell, of Boston. He declares that the hymn is "vulgar, inane and trashy." The cardinal is supported in his contention by such men as Rev. J. C. Masee, Rev. A. Z. Conrad and other leaders, who say that the song is "twaddle." A number of leaders, however, have come to the hymn's defense, insisting that depth of thought is not the only requisite for an effective hymn. This hymn was a favorite of President McKinley and at his request was sung at his funeral service.

Bishop McConnell "A Prophet Of the Christlike God"

The resolutions committee of the Southern California conference, which met early this month, formulated an appreciation of Bishop Francis J. McConnell which is so far from the ordinary sort of appreciation that it demands publication. The resolution expressing the appreciation reads, in part, as follows: "We regret exceedingly that our general superintendent, the resident Bishop Charles Wesley Burns, is not with us at this conference session. However, we rejoice in the presidency of Bishop Francis J. McConnell. Long have Methodist laymen and ministers in southern California desired a more personal and intimate acquaintanceship with this Chris-

tian crusader of our day. From a distance, we have watched his movements, studied his leadership and followed his torch. We have exulted in his conflicts and their creative changes in thinking and events. We have reveled in his intellectual and spiritual mastery of facts and situations. To have his presence, and the delightful displays of his sincerity, courage, humanism and exquisite democracy brings joy like that which accompanies an answer to a prayer. Having accepted the fundamental concept of a progressively leavening mission and ministry of the kingdom of God, making possible a growing, holy life, and signifying the law of social progress, we particularly look to our episcopal leadership for an adequate interpretation of the new spirit of redemption. In character, in preaching, and in

life, we believe Bishop McConnell has presented us with the Christly interpretation of Christianity. All honor to one who knows no aristocracy but brotherhood, who identifies his life with humanity, who champions justice, exalts liberty, proclaims equality, infuses philanthropy and challenges heroism! We have witnessed in our midst, truly, a prophet of the Christlike God."

Memorials to Actors in Famous New York Church

The Episcopal Church of the Transfiguration, New York City, affectionately known as "The Little Church Around the Corner," has become famous for its continuous welcome to actors and others who have no settled church home. It is soon to have added to its interesting fea-

New York Presbytery Acts on Divorce

THE EXTENT to which the problem of remarriage of divorced persons is coming to perplex the protestant churches of America was suggested by a resolution adopted by the presbytery of New York on Oct. 3. The presbytery, after long discussion, approved a plan submitted by Dr. Henry Sloane Coffin by which a special committee of three will be formed to which ministers may refer cases of marriages of divorced persons in which they are uncertain as to whether they should officiate or not. Dr. Coffin, now president of Union theological seminary, but for more than 25 years the pastor of Madison Avenue Presbyterian church, New York, is credited with having said, at a previous meeting of the presbytery, that he was "tired of having the Presbyterian church made a laundry for the Episcopal church to wash its dirty linen in."

DIVORCE INCREASE APPALLING

The resolution introduced by Dr. Coffin, and seconded by Dr. A. Edwin Keigwin, of the West End church, reads:

"Whereas, In the face of the appalling increase of divorces the church of Christ must hold fast and proclaim her Lord's ideal of the marriage tie and teach her members faithfully to live by it, and

"Whereas, The Presbyterian church, recognizing the civil status of marriage, does not presume to declare null and void marriage which the state deems legal, yet insists that Christians in this, as in all other things, must be ruled by the higher law of Christ, and

"Whereas, The church allows the remarriage only of the innocent party in a divorce for adultery or for 'such willful desertion as can in no way be remedied by the church or civil magistrate,' and

"Whereas, The general assembly in the interest of church comity has repeatedly advised our ministers to refuse to unite in marriage any member of any church whose marriage is known to him to be prohibited by the laws of the church in which such persons hold membership, unless the minister feels that in the peculiar circumstances of a given case his refusal would do injustice to an innocent person

who has been divorced for scriptural reasons, and

"Whereas, The application of these principles to certain cases calls on a minister to interpret what is irremediable wilful desertion and what is injustice to an innocent person who has been divorced for scriptural reasons—interpretations not always easy to make, having regard both to his duty to maintain Christ's ideal of marriage and to show Christian sympathy with those who have been the victims of tragic wrong;

"Resolved, That presbytery appoint a committee of counsel to consist of two ministers and one ruling elder who is also a lawyer (said committee to be chosen so as to be easily accessible) and that presbytery urge all its ministers when they are asked to remarry any divorced person concerning whose right to remarriage there appears to be the slightest question to bring all the papers and all relevant information to this committee and to be guided by their judgment in acceding or refusing to perform the desired marriage."

COMMITTEE'S RULING ADVISORY

Among the strong supporters of the resolution were Dr. William P. Merrill, of the Brick church; Rev. Oscar H. L. Mason, of the Van Ness church, and Rev. Walter D. Knight, of the Mount Washington church. Dr. Keigwin felt that the reference of disputed cases to the new committee of council should be made obligatory, and its decisions mandatory. The resolution finally passed in the form in which it was submitted.

At the same session the New York presbytery raised its self-assumed bar against the licensing and ordaining of candidates for the ministry. More than two years ago, while the presbytery was under charges of admitting to the ministry men of unsound doctrine, it moved, in the interest of church harmony, to refrain from further ordinations. Evidently the belief is general that the discussion which at that time bid fair to rend the denomination, is at an end, for there was no objection from any faction over the ending of this self-imposed ban.

tures two memorials to actors. One will be a window to Mr. John Drew and the other a mosaic tablet to Mr. James K. Hackett.

Son of Bishop Stires Enters Ministry

Rev. Ernest Van R. Stires, son of Bishop Stires, of Long Island, who was ordained by his father in the same chapel where the bishop was himself ordained, undertook his first charge, a mission at Bellerose, Long Island, the first week in October.

Thirty Millions for Protestant Hospital Buildings

During the past year more than \$30,000,000 was spent by the American Protestant hospital association for new buildings alone. The association held its annual convention at Minneapolis, Oct. 8-10.

Turkish Chamber of Commerce Asks for Christian Sunday

The Turkish chamber of commerce has petitioned the national assembly at Angora to declare the Christian Sunday, instead of the Moslem Sunday, the official day of rest.

Lowell, Mass., Baptist Churches Merge

Members of Central Baptist church, Lowell, Mass., have voted to merge with First Baptist church of that city. Members of the congregation of the Fifth Street Baptist church have voted against going into the consolidation.

Death of Bishop Muldoon, Of the Rockford Diocese

Rt. Rev. Peter J. Muldoon, bishop of the Rockford Catholic diocese, died at Rockford, Oct. 8, after a long illness. Bishop Muldoon was a Californian by birth, but after his ordination as a priest in 1886 he came to Chicago, where he was appointed assistant at St. Pius' church. Since that time his rise into power and prestige has been rapid. In 1921 Pope Benedict named the Rockford prelate assistant to the pontifical throne. In 1924, at Pittsburgh, Pa., he was made honorary president of the Catholic conference on industrial relations. He had devoted much time in attempts to promote better relations between capital and labor.

Boston Ministers Union Hears Noted Speakers

A week ago the first meeting of the season of the Boston union ministers, was held in Christ church under the auspices of the Greater Boston federation of churches. Among the speakers were Rev. F. B. Meyer, of London; Rev. John M. Moore, of the federal council of churches; archdeacon E. J. Dennen, of the entertaining church, and Oliver Dryer, of England, international secretary of the fellowship of reconciliation.

Dr. T. T. Lew Will Speak in American Centers

Rev. Prof. Timothy T. Lew, an outstanding leader of thought and activity in China, has just arrived in this country and will spend about eight months lecturing, preaching and leading in conferences throughout America. Although but 36 years of age, Dr. Lew holds many im-

portant positions in his native land, with his chief task the deanship of the faculty of theology in Yenching university, Peking. Dr. Lew received his later education in this country, and all his degrees are from American universities. He now comes from the Lausanne conference, the world alliance conference at Constance and the modern church men's conference in England. From October to December, Dr. Lew plans to be on the Pacific coast, spending one or two weeks at nine colleges and universities, giving public lectures, holding conferences, etc. In January he gives five lectures at Western university, Ohio. The first week in February he will deliver the Enoch Pound lectures at Bangor theological seminary, Maine. Then follow two courses at Boston university, one on the modern movement in China and the future of Christianity there, and another on the religious life of the

Chinese people. He will be in or near Boston from February to June; during those months he will lecture at the theological seminary, Hartford, Conn., and at Union theological seminary, New York.

British Bible Society Has New Building in Jerusalem

Visitors to Jerusalem will now see on a site near Jaffa gate and in close proximity to the business center of the city the new Bible house of the British and Foreign Bible society. It is said to be a striking building.

Lutherans Reorganize Brotherhood

A reorganization of the Lutheran brotherhood of America was effected at its biennial convention in Milwaukee, Wis., Oct. 12-14. Founded in 1917 to assist in meeting the spiritual, social and physical needs of Lutheran boys in the canton-

A Manual of Christian Beliefs

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ments and working in cooperation with the National Lutheran commission for soldiers' and sailors' welfare, the reorganization proposal will place the brotherhood under synodical control.

Friends Complete Educational Endowment Fund

Pres. W. O. Mendenhall, of Friends university, Wichita, Kan., has made announcement of the successful conclusion of the campaign to add \$250,000 to the endowment fund of the university. With the added endowment it is announced that the institution now has assets totaling \$1,000,000, including the valuation of the college plant at \$350,000.

President Faunce Hits Mechanistic Theories of Man and the Universe

On the opening day of the new year at Brown university, President W. H. P. Faunce rapped rather savagely some modern theories of man and the universe. "I wish to say with all possible emphasis," Dr. Faunce concluded, "that there are two things no reasonable man can ever believe. He cannot believe that this mar-

velous world came by chance, and he cannot believe that he himself is a mere machine. The man who says that this world, with all its appeal of living thought to our human thought, came by chance, to be quite frank, is a moron. And the man who believes that he himself is only an impersonal mechanism, a mindless creature—let no such man be trusted."

Mathews and Goodspeed to Bring Out New "Harmony"

Professors Shailer Mathews and Edgar D. Goodspeed are preparing a harmony of the synoptic gospels based upon the new American translation of Dr. Goodspeed.

Professor Opens Academic Year With Talk Against War

When the faculty and a student body of 500 filed into the chapel of Muhlenberg college, Allentown, Pa., at the opening of the school year, it seemed at first like an ordinary occasion, but when the speaker of the morning, Prof. James E. Swain, professor of history, arose and announced that he would speak on the topic, "Is War

Finds California Still for Exclusion

AFTER TWO MONTHS of investigation on the Pacific coast, Dr. Sidney L. Gulick has reported to the federal council of churches that he finds little real change in attitudes towards the Japanese exclusion question. In a tour that extended from Seattle to Los Angeles, Dr. Gulick met leaders of opinion drawn from many fields, and came to the conclusion that the question of relationship between the two races stands about where it did when the exclusion policy went into effect.

Anti-Japanese agitation has about ceased, according to Dr. Gulick, but this is because it is believed that the alien land and exclusion laws have permanently settled the problem. There may be a lessening of anti-Japanese prejudice, but fierce opposition breaks out whenever a Japanese attempts to buy property or build. However, the laws are rapidly becoming ineffective in many localities, where Japanese make "gentlemen's understandings" with land owners which, while they have no legal standing, give them actual possession of the land they want.

JAPAN NEEDLESSLY HUMILIATED

Dr. Gulick reports that "Americans now see pretty generally that the immigration exclusion law of 1924 was an absolutely needless humiliation to Japan and would like to have congress place Japan on the quota list." Just how many Pacific coast Americans see things this way it is hard to say, even on the basis of the Gulick report, for this same document tells of the unyielding determination of those who forced through the exclusion act to hold the situation where it now is.

"Summing up impressions," says the Gulick report, "I may say that the Japanese seem to be facing a discouraging situation with dogged determination to make the best of it, but with little hope of seeing any change made in the present laws either by Californian or national legislators. The exclusion law does not affect most of them save as a matter of race

dignity and honor. They feel humiliated and proudly resent the implication of the law, but are dignifiedly saying and doing nothing about it. They feel, as also do Japanese in Japan, that it is a matter for Americans to set right.

LOSE FAITH IN AMERICA

"Japanese generally seem to be losing faith in what they had supposed to be the American sense of fair play and freedom from race prejudice. The exclusion law inflicts serious hardship on certain families and on unmarried men, but what really affect them all in a practical way are the drastic alien land laws. These render their economic future precarious. They cannot count on reaping the rewards of their industry, diligence, skill and thrift in agriculture. They cannot return to Japan, for their children are too much Americanized, and living conditions in Japan are even more precarious than in California. The Japanese population in America is not likely to undergo any permanent decrease. For two or three decades to come births will about balance deaths and departures, and then there will be a steady but slow increase of Japanese population by excess of births over deaths.

"The present immigration and land laws are not likely to jeopardize American-Japanese international relations. High-spirited Japanese in Japan feel hurt and disappointed. The real harm and tragedy of the situation lie in the growing conviction of Japanese, Chinese and East Indians, all equally humiliated by the exclusion law, that Americans cannot be relied on for equal, just, honorable and courteous treatment. The real humiliation of the present unfortunate situation is that of the United States rather than that of Asiatics."

Dr. Gulick closes his report with this question: "How long can high-minded Americans quietly acquiesce in this deplorable situation which only high-minded Americans can rectify?"

Reviewers comments

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Necessary?" those present were at once convinced that the meeting had significance. Professor Swain indicted war as "the most beastlike, the most hideous and destructive of all the activities of mankind." He cited examples to show that each of the wars in which the United States has engaged might have been avoided and yet the national and international benefits apparently resulting from them have been attained at vastly less cost. He called the social necessity for the abolishment of war "a clarion call to American youth, a challenge to educators and a heavy responsibility on our institutions of learning." Dr. Swain thinks the final power for effective educational propaganda needed will come from a careful study of all wars from the standpoint of the historian. Muhlenberg college is one of the institutions which no longer has an R. O. T. C. unit.

Pres. R. W. Weaver Accepts Education Secretaryship

Pres. Rufus W. Weaver, of Mercer university, a Baptist institution in the south, has resigned his leadership there to accept the secretaryship of the education board of the Southern Baptist convention.

Council of Churches and Religious Education Council Merge

The Minneapolis council of churches and the council of religious education have merged to form the Minneapolis church federation. Dr. D. W. Staffield is acting general secretary and director of religious education.

Good Will in New York

The Montefiore hospital, a Jewish institution of New York, has offered the use of its auditorium to a new Roman Catholic congregation for services during the next few months, while a building is being erected for the parish.

Bishop of Arkansas Undergoes Serious Operation

Rev. James R. Winchester, Episcopalian bishop of Arkansas, recently underwent a serious operation on his throat at the Mayo clinic, Rochester, Minn., and was to have a second operation within a few days. His condition was reported as hopeful.

San Francisco Churches Join In Work Among Chinese

About a year ago four of the denominations carrying on work among the Chinese of San Francisco decided to join forces. The Baptists, Congregationalists, Methodists and Presbyterians then organized a language school, each denomination contributing financially to the work which is carried on in three buildings. More than 150 persons are now enrolled in the school, in which a Chinese man is employed as principal. There is also a night school which is very successful.

New Teachers at Boston School of Theology

Among the new members of the faculty at Boston university school of theology are Prof. G. Bromley Oxnam, who has been appointed to the chair of practical theology, and James R. Houghton, who has been appointed instructor in church

music and worship to assume the place left vacant by the Rev. Earl E. Harper, recently elected president of Evansville college.

Princeton Seminary Has Record Attendance

Princeton theological seminary, Princeton, N. J., opened this autumn with an enrolment of 250 students. This is reported as the largest enrolment, with one exception, in the 110 years of the seminary's history.

Church Publicity Conference To Meet in Chicago Oct. 31

The Chicago church federation an-

nounces its 1927 sessions of the church publicity conference. The date is Oct. 31. The chief speaker of the day will be Dr. G. Warfield Hobbs, executive secretary of the national council department of publicity of the Protestant Episcopal church. Among the other features will be a conference on the effect of the radio on church services. A leading minister who broadcasts will set forth one point of view, and a minister who does not broadcast will set forth another view. Dr. Preston Bradley of Chicago, will probably be invited to present the broadcaster's position. Another topic will be the interpretation of religion in maga-

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zine literature. Some eminent writer for the magazines will speak on this theme, and will be refuted by a Chicago clergyman, who will hold that the interpretation of religion in the magazines of today does not fairly represent the evangelical church.

Victoria College, Toronto, Entertains School of Theology

The church's life in worship, and the church's work in missions were the twin pillars of the summer school of theology, held at Victoria college, Toronto, Sept. 19 to 23, in conjunction with Union and Victoria alumni gatherings and celebrating the union of the Toronto colleges of the United church of Canada. Rev. Richard Roberts, Rev. Ernest Thomas and Rev. Trevor H. Davies were outstanding members of the faculty. Dr. Roberts made a pitiless exposure of the weaknesses of systems of thought handed down by certain scientists and philosophers; he also criticized social service as likely to exhaust through lack of replacement the spiritual energies of the church. Prof. A. J. Johnston was director of the school.

Methodists Lose Missions Leader

The death is reported of Charles Gibson, senior lay member in point of service on the board of foreign missions of the Methodist church. Mr. Gibson, whose home was in Albany, N. Y., had served on the board since 1900.

Fourth Sunday in October Is Prison Sunday

The Central Howard association, 608 S. Dearborn Street, Chicago, requests that churches cooperate in making the fourth Sunday in October, the 23rd, a special season for the consideration of the crime problem and the welfare of prisoners. The association will send printed material upon request.

Catholics Dedicate Franciscan Seminary Near Chicago

Two weeks ago Cardinal Mundelein officiated at the dedication of the new St. Joseph's Franciscan seminary at Marys-lake, Ill. The seminary, which is to prepare boys studying to enter the Franciscan order, cost \$1,200,000. The grounds consist of 850 acres. On the grounds also is the Peabody memorial Portiuncula chapel.

McCormick Seminary Returns To Pre-War Enrolment

Dr. A. C. Zenos of McCormick theological seminary, reports that not in the past ten years has the enrolment at the seminary exceeded that for this autumn, which is 182. It seems probable that pre-war records will be reached this year.

Dr. R. M. Brougher Goes To Brooklyn Church

First Baptist church of Brooklyn, N. Y., usually called "The Temple," has called to its pastorate Rev. Russell M. Brougher, of First church, Paterson, N. J. This is the church of which Dr. J. C. Massee was pastor before he went to Tremont Temple, Boston.

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Dr. Slattery Makes Suggestion On Divorce Problem

Rev. Charles L. Slattery, bishop of Massachusetts, facing the fact that there is one divorce for every seven marriages in America, raises the question whether

or not the church should marry any save its own members, who are subject to its laws.

Pennsylvania Lutherans Look Towards Intersynodical Merger

An intersynodical committee, representing the Pennsylvania ministerium, the synod of East Pennsylvania, and the Susquehanna synod of Central Pennsylvania, all constituent district synods of the United Lutheran church in America, met recently in Harrisburg to discuss a proposed merger of the three bodies, which at present overlap on the territory of eastern Pennsylvania and southern New Jersey. The presidents of the three synods attended the conference, which

voted to hold five simultaneous regional conferences at strategic centers, next January, to iron out such difficulties as may arise. Within the territory of the three synods there are approximately 1,000 congregations with a communicant membership of 268,000. The plan generally urged for the merger of these synods provides for the organization of one general synod with four district synods in definite geographical sections.

Dr. Straton Says Skyscraper Church Is Answer to Prayer

The newspapers are saying that Rev. John Roach Straton announces that he

Chinese Christians Form New Church

CABLED REPORTS from Shanghai say that the first important step toward a unified evangelical church in China was taken on Oct. 2 at Shanghai. On that date a conference containing 94 Chinese delegates voted to dissolve former ecclesiastical connections and form the Church of Christ in China. Sixteen denominations were reported to be represented in the meeting, with Presbyterians and Congregationalists predominating. Dr. Cheng Ching-yi, a secretary of the National Christian council, and a leader with the confidence of all factions, was elected first moderator of the new church.

THOUSAND CONGREGATIONS REPRESENTED

Pending fuller advices by mail, about all that is known in the United States concerning the new church is that it claims to include about 1,000 congregations in 16 provinces, and these contain about one-third of all Chinese protestant Christians. Twelve hundred missionaries are said to have been working in the territory affected. There appears to have been no opposition from missionaries to the formation of this new church, from which foreigners will be excluded except as advisers, and liberal missionary leaders are reported to have taken an active part in promoting the new organization of the new body.

Dr. Cheng Ching-yi, the new moderator, is quoted by the press as saying: "The church still needs foreign aid. But members should undertake fitting responsibilities, dismiss denominationalism and creedal strife and set no limits to the activity of the spirit of God in the wide sphere of human activity. Not that the church should enter politics, but individuals must face responsibilities. Foreigners are urged to be patient and continue their work with greater energy."

The same cablegrams report that observers from the Baptist and Methodist churches attended the conference at which the new church was launched, but that they felt that the time is not ripe for the

inclusion of these bodies in a general evangelical church. Whether or not representatives of the Episcopal church were present is not stated.

CULMINATION OF LONG NEGOTIATIONS

It is likely that this conference, while it drew into its deliberations representatives of a large number of small denominations, was really a continuation of a process of rapprochement between Congregationalists and Presbyterians which has been under way in China for a long time. Many meetings looking toward unifying these two bodies in a single Chinese church have been held during the past ten years. It has been said that such a union would have come long ago but for the doctrinal objections offered by conservative Presbyterian missionaries from Shantung and other parts of north China. With the control of these missionaries at least temporarily in abeyance, because of the disturbed conditions at present felt in mission work in China, the Chinese appear to have been able to escape this doctrinal difficulty and to get together.

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was inspired by prayer to suggest the building of a 35-story combination church and office building for Calvary Baptist church, New York. He submitted his plan to his congregation upon his return from a vacation devoted to "much prayer, meditation and Bible study." Dr. Straton estimated that although the building would cost several millions, it will leave the church, over and above cost of erection, perhaps a full million!

Paganizing of Marriage Rapped at Meeting of Catholic Women

There were 1,000 delegates present at the recent convention of the National Catholic women, held at Washington two weeks ago. One of the speakers, Rev. Pietro Fumasoni-Biondi, the apostolic delegate to this country, made some strong remarks concerning certain pagan customs of this latter day. He said: "Every Catholic woman must today feel active with indignation and protest against the attempts to paganize marriage, to defy the laws of the Creator in begetting children, to rob the young of religious education, to flaunt indecency in dress, in the theater and in books. To stem that tide and to keep Christian truth alive and effective in this country, you must work and work not apart nor separate—with all your strength, intelligently, as one—and that is the purpose of the national council of Catholic women." At the conference \$18,000 was raised for the national Catholic school of social service.

Church and Drama Association, New York, Recommends "The Mikado"

The church and drama association, recently organized in New York with the purpose of supporting good plays rather than condemning bad ones, appeared in its first bulletin recommending for that week as the best play to see the old-time favorite, "The Mikado," then appearing in the city. The association is being supported in its venture by many notable people from various walks of life. Hon. John W. Davis, former ambassador to Great Britain, is the honorary president. Rev. S. Parkes Cadman is president. The vice-presidents represent Jewish, Roman Catholic, Anglican, and other interests, and are: Dr. Cyrus Adler, Rev. F. P. Duffy, Bishop William T. Manning, Prof. William Lyon Phelps, and Mrs. John Ferguson.

Protestant Church Directory For Chicago Issued

A new Protestant church directory of Chicago and environs, just issued by the young people's commission of the Chicago church federation, reveals that there are approximately 1,600 churches of twenty-five denominations in the Chicago district. A book of 160 pages is required to list the names of the churches, pastors and church

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officers, together with miscellaneous information. A feature of the directory is a historical church survey of Chicago by Walter L. Mee, executive secretary of the Chicago church federation.

Letters of Beecher Wanted for Publication

Mr. William C. Beecher and Miss Annie Beecher Scoville, son and granddaughter of Henry Ward Beecher, are now engaged in collecting and editing his letters for publication. They ask any who may be in possession of such letters, to grant the loan of them, or at least give information about them. Correspondence should be addressed to Miss Annie Beecher Scoville, 45 Broad street, Stamford, Conn.

Texas Disciples Lose Pioneer Teacher

Dr. Chalmers McPherson, professor in the Brite college of the Bible of Texas Christian university since its founding in 1914, and for more than a half century connected with the work of Christian mis-

sions carried on by the Disciples of Christ, died at Fort Worth, Tex., Sept. 26, at the age of 77.

Rock River Methodists Vote to Outlaw War System

At this year's session of the Rock River conference of the Methodist church, held in Chicago early this month, a report of its social service commission, headed by R. E. Diffendorfer, was adopted which declared in emphatic terms that "war is not inevitable." "We are determined," the report continued, "to outlaw the whole war system, including as it must, the development of a war psychology through the militarizing of boys' clubs, the teaching of military tactics in our public schools and colleges, the propaganda which manufacturers of war materials spread broadcast in the interests of the citizens' military training camps, and especially the use of cancellation stamps in the United States mail. We regret the failure of the Geneva disarmament conference with its resultant suggestion of an armament race, particularly between the English speaking

Evangelical Synod Recasts Organization

A SPECIAL constitutional convention of the Evangelical Synod of North America was held in Chicago, Oct. 3-7. The purpose of the convention was to pass upon a revised draft of the constitution, prepared by a special commission and representing several years of labor. The new constitution fared well at the hands of the convention and little in the draft of the commission was changed.

The constitution reorganizes the organizational machinery of the denomination and simplifies and regularizes procedure which the needs of the day had developed under the old instrument.

NO DOCTRINAL CHANGES

A revision of the paragraph on doctrine was not accepted by the convention, partly because the conservative elements were hostile to any change and partly because the proposed change was so slight that it did not satisfy the liberal group. The conference authorized the appointment of a commission to prepare a change of its doctrinal paragraph for the next general conference. Officially the Evangelical Synod is committed to the symbolic books of the Lutheran and Reformed churches in so far as they agree and permits lib-

erty of conscience on those points where Lutheran and Reformed theology is in disagreement. A large party in the church feels that this official position no longer has relevancy to any of the significant theological problems of the day, but is somewhat at a loss to give exact definition to the type of Lutheran liberalism which has become historic and traditional in the church.

Announcement

The business of the Hackleman Book Music Supply Company will continue as in the past, with Mrs. Pearl C. Hackleman as president and business manager. The company will specialize in Hymn books, song books, special music for all voices and instruments, communion ware and general supplies for church and church school.

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nations." Discussing the right of free speech on the part of ministers and others, the report had this to say: "Ministers and other public servants have been attacked for expressing their views on war and various phases of our industrial order. They have been told that the question of justice in the Sacco-Vanzetti case was outside their realm. They have been waited on by committees. This situation we hold to be deplorable. We urge the public to discourage this frontal attack upon free speech. In the meantime we call upon our brethren in the ministry to stand firm in the exercise of their ancient right of free speech. Free speech is a

precious American heritage, guaranteed by our constitution. Moreover, it is essential to any political or economic advance. When it is cut off, the hope for the gradual elimination of the ills of society dies. We are left in the hands of either the extreme reactionary or extreme revolutionary." The sentence which closed the report of the social service commission asserting "that we protest against the military occupation of any portions of Latin America or the Asiatic continent," was the subject of a live debate in which interference with the government was deplored and the safety of missionaries and other citizens abroad was called imperative. It was also said America's firm stand in landing marines at Shanghai prevented the encroachments of other nations not so friendly. Dr. R. E. Diffendorfer, who has recently returned from China, declared that missionaries do not want to stay in any country where military interference is necessary. The sentence was retained by a vote of 80, while 71 voted in favor of elimination.

Dr. Sclater Returns To Toronto

Dr. J. R. P. Sclater, minister at Old St. Andrews, Toronto, has returned to this pulpit from his native Scotland, where he represented America and Canada as an ambassador of good will in the famous pulpit of Dr. George H. Morrison in Wellington church, Glasgow. Last May Dr. Sclater delivered the Lyman Beecher lectures on preaching at Yale, and these lectures are just out in book form under the title, "The Public Worship of God."

BOOKS RECEIVED

Simplicity Towards Christ, by Howard C. Robbins. Scribner, \$2.00.
The Basic Facts of Economics, by Louis F. Post. Publication Committee, Washington, 50c.
Show Window, by Elmer Davis. John Day, \$2.50.
The Beginners, by Henry K. Webster. Bobbs Merrill, \$2.50.
Bob's Hike to the Holy City, by Frank C. Thompson. Kirkbride, \$2.00.
First Corinthians, Part II, Speaker's Bible. Blessing, \$3.50.
A Christian's Patriotism; A Christian's Education; The Other Fellow's Religion; Christianizing the Community; By Erwin L. Shaver. U. of C. Press, 50 cents each.
Creative Education, by H. F. Osborn. Scribner, \$2.50.
Old Testament Stories, by E. O. Grover. Little Brown, \$2.50.
The Wages of Peril, by Jack Becholdt. Altemus, 50c.
Man and His Christianity, by W. L. Winner. Published by author.
Gentleman Johnny Burgoyne, by F. J. Hudleston. Bobbs Merrill, \$2.50.
Jungle John, by John Budden. Longmans, \$2.50.
Dealing Squarely with God, by R. S. Cushman. Abingdon, 50c.
The Merchant of the Muristan, by Madeleine S. Miller. Abingdon, \$3.50.
An American Pilgrimage: Letters of Grace Scribner. Company Unions, by R. W. Dunn. Kropotkin's Revolutionary Pamphlets, by P. Kropotkin. Vanguard Press, each 50 cents.
Prophets of the Dawn, by W. P. Merrill. Revell, \$1.50.
The Inside of Bunyan's Dream, by Arthur Porter. Revell, \$1.75.
Tarbell's Teacher's Guide, by Martha Tarbell. Revell, \$1.90.
Fancy Lady, by Homer Croy. Harper, \$2.00.
Gold Gore and Gehenna, by George A. Birmingham. Bobbs Merrill, \$2.00.

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FOREWORD BY EDWIN MARKHAM

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William E. Barton says:

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"Shall the United States H

The Federal Council of Churches of Christ has put this question squarely before the churches of America with the proposal that this question be the theme for ARMISTICE WEEK.

Following the lead of the Federal Council, thousands of ministers will preach on *The Outlawry of War* on Armistice Sunday. Other thousands of addresses will be made on this same subject on Armistice Day.

For Your Armistice Sermon

Are you prepared to discuss this great theme with full understanding? Whatever your present opinion, however far into the subject you have studied, whatever your reflections upon this idea that is profoundly revolutionizing the whole peace movement--you will wish to read, in preparation for your Armistice sermon or address, the one available book which deals adequately, authoritatively and clearly with the *entire* subject of the Outlawry of War.

Dr. Charles Clayton Morrison's new book "The Outlawry of War," is an inspiring interpretation of the outlawry proposal in all its implications and ramifications. The book deals constructively with the outlawry proposal itself, but also with other concepts and movements and their bearing on the one goal with which all seekers after world peace are concerned--the abolition of war.

From an editorial in the Chicago Evening Post:

"It is a great book because it deals adequately with a great idea and deals with it simply and straightforwardly . . . It is free from hysteria. It is a book in which thought dominates feeling . . . The thing needed now is calm, analytical thought and courageously constructive thought. We get it here. The two chapters on 'What is War?' and 'The Institutional Status of War,' are especially worth while . . . Once the minds of people see clearly what is here set forth, the conclusion is inevitable. The outlawry of war must follow."

John Haynes Holmes in Unity:

"From the beginning to the end of the book, Dr. Morrison keeps our eyes on the world stage. I know of nothing more brilliant than his analysis of 'the present crisis' by which he means the chaos following upon the vast disillusionments which have been experienced in the decade since the ending of the Great War, unless it be his analysis of the Locarno agreements in the light of events before and after. This Locarno discussion is fresh, original and illuminating, a genuine contribution to the literature of the subject. Into this confused darkness of world events, Dr. Morrison projects the clear white light of Outlawry, and shows how it may lead us into peace."

Florence E. Allen, Judge of Supreme Court of Ohio:

"It is a vivid and comprehensive statement of the outlawry doctrine, and will be read, in my judgment, long after our generation has passed away. I think, indeed, it will found a new school of international thinking."

From a full, front page write-up of "The Outlawry of War," in the New York Times Book Review:

"Whether it is one of those ideas that are more powerful than armies with banners is a question to be answered according to one's belief or non-belief in the rationality of the human race."

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Help Outlaw War?"

The publishers advise us that the first edition of "The Outlawry of War" has been exhausted within six weeks of its publication and a second edition is now appearing to meet the demands of the steadily increasing general sales at the regular \$3.00 price.

David Starr Jordan, President-Emeritus of Stanford University:

"It is a really monumental piece of work, not only sound in all its discussions but demonstrating that a 'frontal attack' is the one most likely to succeed. What I have to write or to say in the future will be plainly directed to that end."

From an editorial in the Indianapolis Star:

"It is a book which may mark the beginning of a new era for the world—which must mark the beginning of a new era if civilization is to escape disaster."

From review by Howard S. Ross, K. C., of The Montreal Bar:

"Humanity owes a debt to the nobly disinterested efforts of the author."

Boston Transcript:

"War being an institution,—legal, established, sanctified and supreme—Dr. Morrison holds that it can be abolished only by disestablishing it, by casting it out of the legal system of the nations in which it is entrenched; that its disestablishment can be made effective only by establishing in its place an institution of peace conceived not under political but under juridical categories; and that, with the problem of war disentangled from all other controversies, it must, thus isolated, be brought directly before the nations for a yes or no decision."

Rabbi Louis L. Mann:

"My, but I am thrilled with your book, and I hail you among the great apostles of peace."

Ex-Governor William E. Sweet:

"It has given me a greater comprehension of what outlawry means . . . I like particularly the spirit in which the book is written, especially your desire not to be hypercritical, either of the League or of those who have been favorable to it."

The Christian Century in honor of Armistice week, and prompted by the suggestion of the Federal Council of Churches of Christ, has just placed an order through its "Book Service," with the publishers for a

Special Third Edition

of The Outlawry of War which we offer at a special price to ministers only, in connection with their Armistice Sunday sermon preparation.

The Offer: Upon your indication that you intend to speak on the Outlawry of War, a copy of the regular edition of Dr. Morrison's book on "The Outlawry of War" will be sent you at the Special Armistice Sermon price of \$2.25, provided the filled-in coupon attached (or a letter containing the same information) reaches us *before Nov. 5*. The purchaser is, of course, left free to discuss the subject in any manner which his convictions dictate.

For your convenience we suggest that you order your copy of "The Outlawry of War" at once.

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